



The Occult Review

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EDITED BY RALPH SHIRLEY

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17th December, 1923.

Lecturer : Mrs. Olive Stevenson Howell.

The Theosophical Principle which should underlie Social Relati

31st December, 1923.

Social Gathering and Dance for Lodge Members and their friends

1924

7th January, 1924.

Lecturer : Mr. Charles L. Burdick.

The Theosophical Principle which should underlie Ownership of Land.

21st January, 1924.

Lecturer : Miss Kate Browning, M.A.

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3rd March, 1924.

Lecturer : Mrs. Josephine Ransom.

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Lecturer : Mr. Frederick Thoresby.

The Theosophical Principle which should underlie Government and Legislation.

About 21st June, 1924.

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The Aquarian Gospel of Jesus the Christ

The Philosophic and Practical Basis of the Religion of the Aquarian Age of the
World and of THE CHURCH UNIVERSAL.

TRANSCRIBED FROM THE BOOK OF GOD'S REMEMBRANCES, KNOWN AS THE AKASHIC
RECORDS, BY LEVI.

WITH INTRODUCTION BY EVA S. DOWLING, A.Ph.D.

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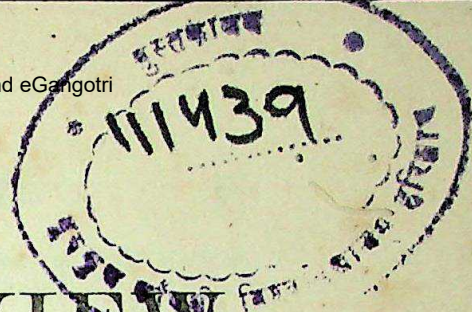
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OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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VOL. XXXVII

FEBRUARY 1923

No. 2

NOTES OF THE MONTH

ONE more record from "The Other Side" calls for comment both on its own account and on that of the alleged communicator.

The Blue Island * is an account, purporting to come from the late Mr. W. T. Stead, of the experiences of a new arrival beyond the veil. The Blue Island is the other world locality in which he and the rest of the victims of the *Titanic* disaster found themselves after a brief interlude, when they regained consciousness after the shipwreck. They waited, we are told by the narrator, until all were collected, and then were transported to a new country, not all unlike the world to which they had been accustomed.

It was a curious journey that, far more strange than anything I anticipated. We seemed to rise vertically into the air at terrific speed, as though we were on a very large platform. Yet there was no feeling of insecurity. I cannot tell how long our journey lasted, nor how far from the earth we were when we arrived, but it was a gloriously beautiful

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arrival. It was like waking from your own English winter gloom into the radiance of an Indian sky. . . . It was all lightness and brightness. Everything was quite as physical and material in every way as the world we had just finished with. Our arrival was greeted with welcomes from many old friends and relations who had been dear to each one of us in our earth life. And having arrived, we people who had come over from that ill-fated ship parted company. We were free agents again, though each one of us was in company of some personal friend who had been over here a long while.

The narrator states that he was at once amazed and delighted to find that his knowledge of the other world gained on earth was so generally corroborated. "My earthly misgivings," he states, "were based on the fear that perhaps the spirit world had a formula of its own which was quite different to our earth mentality, and that therefore many points were transmitted to us in such a form and in such expression as we on earth would be able to grasp and appreciate, and were not in themselves the precise descriptions, owing to the limitations of earth word expression." Apparently Mr. Stead found the descriptions more literally accurate than he had in the least anticipated. "Just a moment of agitation," he says, "and then the full and glorious realization that all I had learned was true. Oh, how badly I needed a telephone at that moment. I felt I could give the papers some headlines for that evening. That was my first realization. Then came a helplessness, a reaction, a thought of all my own at home. They did not know yet. What would they think of me? Here was I with my telephone out of working order for the present."

Mr. Stead on arriving at the Blue Island found himself in company with two old friends, one of them his father. "He came," he says, "to be with me, to help and generally show me round. It was like nothing else so much as an arrival in a foreign country, and having a chum to go round with. . . . Having accepted the change of death, all the horror of our late experience had gone. It might have been fifty years ago instead of perhaps only last night. . . . A curious thing struck me. I was clothed exactly as I had been, and it seemed a little strange to me to think I had brought my clothing with me. My father was also dressed as I had always known him. We went out together, and had refreshment at once, and that naturally was followed by much discussion about our mutual friends on both sides." The narrator calls this place the Blue Island as this was the im-

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pression of colouring which predominated, a light shade of a deep blue. "I do not mean," he says, "the people, trees, houses, etc., were all blue, but the general impression was that of a blue

BLUE AS A
MENTAL
TONIC.

land." His father explained to him that there was a great predominance of blue rays in the light, and that was why it was so wonderful a place for mental recovery. Then again, apparently the Blue Island was an island. Anyhow, Mr. Stead and his companions walked along the sea-shore. "There were some very big buildings on our right," he says, "and on our left was the sea. All was light and bright and again this blue atmosphere was very marked." As regards the inhabitants of the country, there were people of all conditions, colours, and races, but they took but little notice of one another. There was a sense of self-absorption. "There would," comments the writer, "be no progress or recovery in this island without it. Peace would not have been attained without this self-centredness."

With regard to the refreshment which Mr. Stead says they took in a building which he describes as a great dome supported on vast columns, circular and very big, the curious thing, he observes, was that the meal did not seem at all a necessity. "It was there, and we all partook of it lightly, but it was more from habit than need." "I seemed [he says] to draw much more strength and energy out of the atmosphere itself." This big dome was one of a number of rest houses used by the newly

REST
HOUSES.

arrived spirit people. There were a great number of similar places in different parts of the island. The chief work on this island, we are told, is to get rid of unhappiness at parting from earth's ties, and therefore the individual is allowed to indulge in most of earth's pleasures. Accordingly the resemblance to things on earth is very marked, except that there is no need for any one to earn his own livelihood, and consequently each follows his own natural bent, and cultivates in the main the interests he has cultivated on earth. The principal difference, judging by the description, seemed to lie in the mixture of so many different races of mankind in one spot.

"Everyday life for the individual," we are told, "is strikingly like the everyday life he has been used to. At first he takes a great deal of rest, having the earth habit of sleep. And it is a necessity. He needs sleep here, too, for the present. We have no night as you have, but he sleeps and rests just the same. He has his interests in visiting different parts; in exploring the land,

and its buildings, and in studying its animal and vegetable life ;

EARTH

IDEAS.

his friends to seek out and to see. He has his pastimes to indulge. He has his new-found desire for knowledge to feed." "We are," says Mr. Stead,

if it is indeed he, "only a very little way from earth, and consequently up to this time we have not thrown off earth ideas."

"We get," he tells us, "to the state of not desiring a smoke, not because we cannot have it, but because the desire for it is not there. As with smoking, so with food, and a dozen other things. We are just as satisfied without them." At first, we are told, there is practical freedom of thought and action, but afterwards, when the spirit has advanced and desires knowledge and enlighten-

ONLY

MIND

MATTERS.

ment, he will be magnetically attracted to this or that house or organization which deals with the subject on which he desires knowledge. "You are not forced to acquire anything. You are more than ever free agents. This is why on earth it is so essential to control your bodies by your minds, and not the reverse. Mind matters and body matters on earth. Here only the mind matters. On your arrival the degree of your happiness will be determined automatically by the demands of your mind."

Mr. Stead has something to say about the problem of the time element. "I know," he says, "there is much dissatisfaction with the spirit world on account of the practical impossibility of giving correct ideas of time and space." He draws attention in this connection to the fact that time on earth is divided by the alternation of light and darkness, and by the fact of regularly doing certain things at certain hours, sleeping, eating, etc. "On this side of the grave, on the other hand," he says, "we have no real necessity for rest or for food. We have no dark sky, only a light one, and a practically unlimited supply of energy." "We do," he tells us, "break

THE TIME

ELEMENT.

up our time, but it is not *your* breaking. Therefore we can seldom be accurate as to when a thing did or when a thing will happen." He himself confesses his inability to tell how long he had been in the country before he made his first attempt to link up with earth again. "To me," he says, "I seemed to have lived in this island always." One particular house in the Blue Island had been, he tells us, a regular haunting place of his. It was not his home, nor, indeed, is it clear from his account that he ever had anything on the island which could be so described. "I went to this house," he says, "a great deal, and received much help from various people in charge. They were all very kind and sympathetic, but

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entirely business-like. There were many hundreds of people there. Those who had on earth believed, and those who had not, came and tried to wire a message home."

Mr. Stead tells us he had a long conversation with a man there, "obviously of some importance," and heard how a great deal of this work was carried on. He explained that they had a system of travellers and also had the power of sensing people who could and would be used for this work at the other end. "These men," he adds, "could locate and then tabulate the earth people, marking each individual ability, and when the newly arrived spirit came in search of help these sensitives on earth were used as each could be used." Mr. Stead describes how he made use of the arrangements to attempt to get messages home himself,

FIRST
EXPERI-
MENTS IN
COMMUNICA-
TION.

and in the first instance met with a considerable percentage of failures. "I want to explain," he writes, "how I got some of my first messages through, and how I knew I had succeeded. We had been taught by this time how to come in close contact with the earth, although it was not advisable for me to do this alone. I had a helper with me. I must call him an official. He came with me to my first trial." They found themselves in a room on earth which seemed, as he describes it, to have walls made of muslin, "something and yet nothing." "I knew it was a house, and was conscious of the walls of the room, and yet they seemed such poor things because we could see through them and move through them. I could not have done this by myself at that time, but with my official we did." The people in the room were of course holding a séance. Mr. Stead was told how to make his presence known. His instructor told him to imagine himself standing there in the flesh alone in the centre, and then again imagine himself with a strong light thrown upon him. He was to hold the visualization very deliberately and in detail, and keep it fixed upon his mind that at that moment he actually was there, and that those present were conscious of it. "I failed," he says, "of course at first, but I knew that after a few attempts I succeeded, as to my face only; but that was because in my picture I had seen myself only as a face."

Mr. Stead emphasizes the importance of thought communication as opposed to physical manifestation. "It is," he says, "much more personal and very much less tainted by outside influences such as the medium's mind, and that of other sitters." "This is," he adds, "the closest link between the two worlds, but it must be well ordered and well trained brain action. You must

not imagine that every idea that enters your mind is put there by a spirit person. It is not so at all, but at the same time if you train your mind in the way an athlete trains his body, you can then ask for and receive great knowledge and much help, both spiritually and materially." Again, he tells us, the mental attitude and the physical state of the sitter is very much more important than the presence of draped windows, thick carpets, exotic perfumes, etc. "This is a feature often overlooked by

first-class sensitives." In combating a common popular criticism, the writer says, "We demand conditions. Why should you think that this great scientific work can be mastered by inexperienced hands at any 'take it or leave it' moment? You cannot reasonably expect it, and if you do you won't get it. But I tell you many of the conditions demanded by intelligent workers in this subject are futile and worse, harmful. . . . You cannot achieve success in anything by directing your force in opposition to your intelligence. You may as well try to take a photograph without putting any film into the camera, and because you get no results say the whole thing is impossible or fraudulent."

Parents, Mr. Stead tells us, often try to influence their children and deter them from evil deeds, and very frequently fail. Probably at the time the child is in an abnormal state of excitement, which nearly always prevents the influence from reaching him. It does not follow that the father is not aware of the crime that is contemplated, and perhaps committed. A further explanation is given as to why many people who quite naturally expect to do so, do not receive communications. In the first instance the spirit of the departed will go to them probably a great deal, but his friends on earth will not realize that he is there and seeing them and being unable at the same time to make his presence known causes the visitor disappointment and sorrow, till gradually he stays away altogether. This accounts for many people declaring that communications from the other world cannot be true because some of their dearest friends have never made a sign since passing away.

Mr. Stead was not destined to stay permanently in the Blue Island. "Once rid of earth instincts," he explains, "we are able to pass with comparative ease from one sphere to another, and from this or another sphere back to earth when desirable." So it came about that the narrator and a large body of other spirits took flight for what he designates "the real world," though as

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a matter of fact it is not quite clear in what manner this new region was more real than the Blue Island. In any case it was a country where the desire for food, drink and sleep was at an end. Moreover, the elements of permanence and contentment seemed to be more emphasized in the new country than in the old. "It is impossible," says Mr. Stead, "to over-emphasize the degree of freedom in this new world, or the joy each and all has in it. It is a land of happiness brought about through the real love of man for man; a land in which your place is made according to the knowledge you have had whilst upon earth, and the way you have used that knowledge." "I always," adds the writer, "find one of the most blessed and merciful differences between our world and yours to be the manner in which the mental is unhampered by the physical." "Any mental desire for truth, knowledge, be it what it may, can be gratified in the most astonishing manner in this world," and is not in any way cramped by physical conditions or financial difficulties.

Mr. Stead, in emphasizing the similarity of the two worlds, observes that doubtless people will say: "Oh, then, yours is only a reflection of our world." "It is, however [he retorts to the assumed objector], not that way, but just the reverse; the earth is only a reflection of our world." "I am," concludes the writer, "still just an ordinary man, with an ordinary plain blunt outlook on life. The only change there is in me is my greater ability to move speedily and to act quickly. I am rejuvenated, and this is a condition which becomes more marked as time goes on."

I am inserting in the present issue two articles which deal from different points of view with the same subject, the problem of the "akashic records." One of these has reference to statements given on the authority of Mr. C. W. Leadbeater, in *The Theosophist*, in reference to Zoroaster and his times; and the other to claims of Dr. Steiner in connection with information received by him as to the identity of Jesus Christ, or rather "the two Jesuses." Perhaps the most remarkable point about these two articles is that the nature of the evidence given in each case is similar in character, but the deductions drawn and the conclusions arrived at are of an opposite nature. To take the first, the case of Zoroaster, Mr. Leadbeater's record appears under the heading of "The Lives of Ulysses" in *The Theosophist* of October, 1917. The fact that it falls under this head is explained by the assertion

THE
"AKASHIC
RECORDS."

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of Mr. Leadbeater that the King of Persia at this time was Vishtaspa, who was in fact a reincarnation of "Ulysses," that is, of course, the Odysseus of Homer's *Odyssey*, whose name was transmogrified into Ulysses by the Romans, but who is much better and more naturally described by his own proper name of Odysseus. Vishtaspa was converted by Zarathustra's (or Zoroaster's) teaching, which we are told he took up with characteristic energy. The whole account is mixed up with an assumed earlier life of "Alcyone," who, we are asked to believe, was born in ancient Persia, as a cousin of Zarathustra, in 1528 B.C. The point of the argument of the writer of this article, Mr. W. L. Hare, is that the whole of the record given, with the exception of the reference to "Alcyone," the identification of "Ulysses" and the date given, is to be found in the *Shahnameh* of Firdausi, the Persian poet, who was born in Khorrasan about A.D. 950. He gives a list of the people concerned who reappear with certain

MR. LEAD-
BEATER'S
STORY OF
ZOROASTER
AND
VISHTASPA.

slight modifications of their names in Mr. Leadbeater's narrative. The date, however, of Zoroaster, as given, or rather implied, in Firdausi's narrative, has been very materially altered. It has, in fact, been put back from the sixth century B.C. to the sixteenth century. The question therefore arises: Why did Mr. Leadbeater alter the date, and how did he arrive at the date he adopted? It is suggested that he obtained this date by reference to a book published by John Murray in 1905, written by Mr. Kapadia, a Parsee, in which it is stated that Zoroaster, the prophet of the Parsees, preached one of his early sermons nearly 3,500 years ago. It is obvious that the date in question has no relation whatever to the historical events with which Mr. Leadbeater mixes it up. It is admitted alike by Mr. Leadbeater and all historians of the period that Zoroaster was a contemporary of Vishtaspa. Mr. Hare brings forward evidence (partly that of a monumental inscription cut by the order of Darius I) to show that the approximate date of the king in question was 621-561 B.C. Exact accuracy here is obviously of no serious consequence where the matter in dispute is one of a thousand years. The conclusion is that the date assumed by Firdausi was not more than a century in error. As regards Zoroaster's date, who admittedly was for some considerable period of his life this king's contemporary, the date accepted by the most eminent Persian scholars is 660-580 B.C. It is plain therefore that Mr. Leadbeater has anticipated the date of a whole chapter

AN AMAZING
DISCREPANCY.

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of history by at least nine centuries. It certainly seems curious that where the actual records accessible to the student of history agree in the main, but subject to several very 'fantastic and fanciful variations, with those of Mr. Leadbeater, the date recorded in the "akashic records" should be in error by nine hundred years! It is surely impossible to take such communications seriously, whatever methods may be supposed to have been taken to arrive at them.

Side by side with this we have statements by Dr. Steiner, which we understand have tried the faith of Dr. Steiner's disciples in reference to the identity of Jesus. I must confess that to take such statements at their face value would appear to me to require a faith so strong that it might not only move mountains, but even alter the whole geological formation of the globe. The statement in question Dr. Steiner also claims to have obtained from the "akashic records," if I am entitled to follow Dr. Charlotte Sturm. I am open, of course, to accept any authoritative dissent from the details of the statement as given if such should be forthcoming. It is as follows:—

The discrepancy between the genealogies of Jesus in the gospels of Matthew and Luke is due to the fact that there was not one Jesus but two. These two Jesuses were born of different parents, but curiously enough, the parents in each case were named Joseph and Mary. The first Dr. Steiner calls the royal child, as being a descendant of King David, the second he calls the pontifical child, and this latter, it is alleged, was a descendant of Nathan, but withdrawn from evolution before the Fall. Dr. Charlotte Sturm proceeds to show that Dr. Steiner's narrative is not an invention of his own, being, as she says, "at least implicit in records which are not akashic." To establish the reality of the two Jesuses she quotes the *Zohar* in particular, together with other authorities, and also Saint Augustine, who uses the following very singular expression, "Matthew intended to delineate the Royal personality of Christ, Luke the Pontifical personality." The parallels in the *Zohar* are very remarkable and the article itself should be carefully studied to realize their force, and it looks as if the same source had been drawn from for the idea of the withdrawal of the ego of Jesus of Nazareth from normal evolution.

Now Dr. Charlotte Sturm seems to regard the fact that there is normal corroboration for Dr. Steiner's statements with regard

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to the two Jesuses, and that in fact he did not obtain the information out of his own head, as corroboration of the assumption that he obtained it from the "akashic records." This at least I take to be her point of view, and I have read the article very carefully. Surely the obvious and only tenable conclusion we can arrive at is that through some method or other the records of the *Zohar* found their way into Dr. Steiner's brain. As to whether he was aware of their source is quite another matter.

It seems to me that there are methods by means of which people absorb ideas that are in the atmosphere, and information from available literature, not necessarily directly or consciously as regards its source. To jump to the conclusion that this information has been obtained from an unassailable record of historical fact which is termed the "akashic records" is a very tall order indeed. We start with the assumption which may be perfectly correct, and is supported anyhow, up to a certain point, by the evidence of psychometry, that somewhere in the earth's ambient are stored all records of everything that ever took place in the history of the planet, and that these, theoretically at least, are accessible to those who understand the method of tapping this hidden source of knowledge. But when particular individuals go beyond this and make specific claims on their own account that they have actually succeeded in tapping this knowledge, the evidence we ask for is the production of facts which are not normally accessible, but which tally with the known historical facts of history. That this is not evidence enough will be readily appreciated. It is, however, at least one step in the right direction. If it does not enable us to believe the claim of the individual in question, it at least makes it difficult to disprove it. When, however, the facts in question run definitely counter to what we know of history or are on the face of them incredible or, alternatively, are otherwise normally accessible, there is, I conceive, no reason why we should take the claims of these individuals seriously. We postulate indeed these "akashic records," but how do we know that the psychic powers of the individuals concerned have been employed in tapping the records in question, even assuming that they have obtained their information by psychical or telepathic means? Is it not far more likely that they have employed this method to tap sources of information no more reliable than historical tradition or even the legends of the past? The method employed might well be a psychic one, but this would not in any sense guarantee the trustworthiness of the information

UNTENABLE
CLAIMS AND
POSSIBLE EX-
PLANATIONS.

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so obtained. Much less should it satisfy us that the source of it was the so-called "akashic records," which on the hypothesis assumed, can only register what has actually occurred.

I would suggest that in considering the two instances we are in a position to form a sober and unbiased judgment as to whether or not in either case the records in question were derived from the alleged source, and if anyone of unbiased judgment, with the facts before them, comes to the affirmative conclusion, all I can say is that I should be very much surprised indeed. The case of Dr. Steiner does not, of course, stand on all fours with that of Mr. Leadbeater. With regard to the former, it appears to be rather a case of the absorption of certain data from Zoharic and early Christian tradition. With the latter, however, there is the suggestion or suspicion of tinkering with earlier historical records and putting them in a new setting with a view to establishing or defending certain reincarnationist theories, with which history, by a violent abuse of chronological facts, is made to square. Alternatively there is some other explanation which is not at least apparent on the surface. If the supposed reincarnations of "Ulysses" or "Alcyone" rest upon evidence such as this, we can surely afford to treat them with a smile.



THE HOLY KEYS

BY REGINA MIRIAM BLOCH

There is a legend in the Midrash, which tells that after the fall of Solomon's Temple, its priests approached God holding the Keys. "The Temple Service is over," they said, "and we would restore the Keys."

"The Temple is ruined," God replied, "but My Law liveth. The Keys of the Temple are the Keys to the Law. Ye are the teachers of the Law, and in your hands I place its Keys."

BEARING the Keys the Rabbis sped,
Their locks bathed by the nimbus shed
With all the rays the chosen own
Beneath the Glory of the Throne :
Verily none can speak of night
Within these fields of changeful light.
Gold flashed o'er gold, to fold and furl
In rainbow tints from blue to pearl.
At length the blazing cohorts broke
As with one tongue the Rabbis spoke :
"Lord, Thy fair Temple is burned down
In Thine elected, well-loved town :
Sorrow is rife by land and sea,
Lo ! we return the Keys to Thee !"
Then God's Voice with sheer sweetness smote,
The love words in each angel-throat,
E'en as the lark's hymn seems to pale
Before the later nightingale.
The winged ones bowed their rhapsodies
To cherish accents such as these.
"My sons," God said, "Even the sea
Must send its treasure back to Me.
There is no thing in East nor West,
Which giveth Me what it possest :
Possession is an idle prate,
For I hold all that I create ;
And there is neither shine nor shade
Within My worlds I have not made.
What if the Temple be no more,
If My Law is the heaven-door ?

THE HOLY KEYS

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*The Law remains and Holy Writ—
 The Temple falls, how mattereth it?
 Wherever man confronts the Law,
 There is the Temple of true awe :
 I yield the Keys into your hands,
 For in your hearts My Temple stands ! ”*
 Oh, what a gladsome wedding-hymn,
 Broke from the bridal Seraphim !
 Even the sterner Cherubim
 Who are not heard, amid the gleam
 Of their vast wings, swayed 'neath the voice
 Of them, who sang * “ Kodausch ! Rejoice ! ”
 The flames roared from their haloed rings,
 The Rabbis praised the King of Kings.

* Hebrew for “holy.” From the great cry of the creatures around the Throne : “ Holy, holy, holy is the Lord of Hosts ; the whole earth is full of His glory,” or “ Kodausch, Kodausch, Kodausch, Adonoi, Zewoaus Melau Chol Ho-Orez Kewaudau.”

OCCULT PHENOMENA AMONG THE LOWER RACES OF MAN

BY EDWARD LAWRENCE, F.R.A.I.

"There are savages who have some good in them ; there is wisdom even among louts ; there are simpletons who can teach the wise ; just as in the desert there are some oases, some spots of greenery."—SHEIKH MOHAMMED OF TUNIS.

NO one acquainted with recent advances in various branches of systematized knowledge will dispute the assertion that the study of religion and the occult occupies no unimportant position in the realms of science at the present moment. Elsewhere* I have called attention to the fact that the study of the religious instinct can no longer be claimed as the exclusive business of the theologian or the divine. This interest necessarily involves all branches of religious thought, including that of spiritualism. Dr. Albert Moll has insisted upon the necessity of the serious investigation of the phenomena of occultism by real inquirers, and that it is the duty of science to give such matters due attention where fraud itself can be excluded.

Very few spiritualists seem aware that the most prolific source of phenomena is to be found among the primitive races of man. It is among savage tribes that the most remarkable manifestations occur ; some of them of so mysterious a nature that some few years back I stated on ethnological grounds that "after many years' close study of savage life I cannot help thinking that there must be some quite unknown factor at work behind" what we call superstition.† Instances might readily be quoted from happenings in civilized life where some such unknown factor appears to have been at work. Is this unknown agent or cause of "spiritual" origin?

As an example among cultured peoples I instanced the case of Captain Creagh, formerly of the 1st Royals. He tells us that an Irish gentleman was fired at and mortally wounded, but had not the slightest suspicion as to the person who inflicted the injury. Shortly before the victim's death, however, he solemnly and formally declared, as a dying man, that a certain peasant had been the cause of his death. The man was arrested on

* *The Power of Prayer* (Walker Trust Essays), 1920, pp. 277-99. *The Monist*, July, 1918.

† *The Open Court*, February, 1919, p. 84.

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suspicion but discharged for want of proof. Many years afterwards, on his own death-bed, he actually confessed to the crime of which he had been accused.

If we turn from civilized society and examine the psychic life of the primitive races of man we shall find a surprising wealth of material hitherto neglected by students of the occult. The Reverend C. E. Fox, of the Melanesian Mission, San Cristoval, Solomon Islands, tells me that spiritualism was much practised by his people. All sorts of phenomena—apparently well authenticated—have been reported. Levitation, movements of physical bodies without human agency, mysterious lights, second sight, mediums, appearances of burns on a wizard when a brand is thrown at his wraith, ghostly smells, and other startling manifestations are declared to occur. We have in this short description a comprehensive list of phenomena which might equally be applied to those reported to take place in the most cultured circles of Europe and America. Herbert Spencer laid it down that however wrong many human beliefs appear we are justified in inferring that they germinated from actual experiences, and that they originally contained, and perhaps still contain, some amount of truth: a dictum which no anthropologist will now dispute. Mr. Fox goes on to say that the native theory in those islands is that we possess two souls; one that goes right away at death on a long journey till finally it bathes in the "Living Water," a river in Hades, and at last becomes immortal and imperishable. The other soul remains near the scene of its early life and is the source of most spiritualistic phenomena. It is the worse part of us, the fickle, malicious part of a man; the better part being no longer united with it, it naturally does malicious, frolicsome, and apparently purposeless things. The reverend gentleman states that he himself on one occasion smelt a ghost. He was paddling with his native friends when suddenly some one shouted "Rakerakemanu!" Immediately the boat was filled with a very unpleasant and fishy smell which only lasted a few seconds and then passed away. He was quite unable to discover to what cause this odour could be assigned. Rakerakemanu is the native name of a sea spirit which was never a man, or lived in the flesh, and is supposed to capture the souls of the living.*

* In a letter to the author. In the *Journal of the Royal Anthropological Institute* for 1915 a joint paper will be found by the above-named gentleman and the late F. H. Drew, describing the spiritualistic beliefs of the natives of San Cristoval. This paper is the most valuable contribution to our knowledge of Melanesian beliefs hitherto published.

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The savage lives closer to nature than does his more civilized brother ; he is therefore more in touch with those mysterious psychic forces which the more highly placed white man and would-be teacher so often holds up to ridicule. The faith which moves every act of his daily life and brings him comfort has comparatively little influence in moulding the conduct of the majority of those who deem themselves his moral and spiritual superiors. But the savage can justify his belief in the occult by many manifestations which continually occur in the ordinary course of life. To show how just that claim is I give the following instances, selected from a great number that might be adduced from every country in the world, and evidenced, not by the exclusive testimony of the wild man, but by missionaries, experienced travellers, and men of science. In order to exclude racial bias the examples will be taken from such widely separated countries as North and South Africa, Central and South America, Western China, and Asia Minor. Whatever the explanation, we may be certain that we are dealing with actual facts, not abstract dogma ; if the " spiritualistic " interpretation of the data be dismissed, then we must confess that, in the present state of our knowledge, science alone is unable to furnish a satisfactory answer. In any case it is only by careful collation and sifting of evidence that we can expect to arrive at the truth.

Some fifty years ago the Rev. Canon (afterwards Bishop) Callaway, M.D., at that time the greatest authority on the natives of Natal, gave a description before one of the London learned societies of divination and allied phenomena as practised by the Kafirs in that colony. His account was very severely criticized as a real infliction upon a highly cultured audience ; the idea of spiritual influence over the true savage being pooh-poohed as an illusive fallacy. We have travelled far since that learned missionary expressed the possibility that the soul of man, without the organs of sense, may obtain a knowledge of what is going on in the world beyond the sphere of the senses. The cumulative data now at the disposal of students of the occult emphasize the value of the testimony then given by the author of *The Religious System of the Amazulu*, a work which has been described as perhaps the most accurate record of the beliefs and modes of thought of an unlettered race in the English tongue. I give the Doctor's account in some detail as it is not of easy access at the present day.

A number of natives having a quarrel with their own tribe on the Tukela river settled with a relative among the Amah-

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longwa, and lived with him as dependents in his village. Soon after settling there, a young child was seized with convulsions, and, thoroughly alarmed at its condition, some young men, cousins of the child, were deputed to consult a wise woman who divined correctly by the aid of "familiar spirits." After waiting in her hut for a long time in dead silence a voice, as of a very little child, was heard, as if proceeding from the roof, and saluted them. Then the spirits began by saying: "You have come to inquire about something." The woman said: "Tell them. They say you come to inquire about something." So they smote the ground in token of assent. The spirits declared that the matter which brought them there was of great importance; an omen had appeared in some one. Smiting the ground once again, the inquirers asked: "How big is the person in whom the omen has appeared?" The spirits answered: "It is a young person." Then the spirits went on to say the omen was bodily; that the person affected was a boy; that the boy was still young—too young, in fact, to attend to the herds. "There he is—we see him, it is as if he had convulsions." The spirits then went on to detail in a most minute and correct manner the time when the first convulsions took place, and the character of the attack, and what was done and said by the mother and others. They declared the suffering boy was the only child of his father. He was their brother, but really not their brother but their real cousin. He was their brother because their fathers were brothers (the native way of reckoning kinship). The cousins were told to return home and sacrifice a white he-goat, and then pour its gall on the invalid, and give him a certain medicine to drink. The lads went home, sacrificed the goat, poured the gall over the child, and gave him the medicine. Dr. Callaway declared: "*And the child never had an attack of convulsions after, and is living to this day (i.e. in 1871), a strong, healthy young man.*" He adds that the wise woman lived a considerable distance from the kraal of those who inquired of her, and they had never seen her before.

Dr. Callaway instanced the case of a native named Umpengula, who was in service at Pietermaritzburg. He had a dream and in it saw his brother Undayeni, dressed in his finest attire and dancing at a wedding. On awakening he had a strong impression that his brother had died. Unable to shake this impression off, he repeatedly burst into tears, and looked constantly in the direction by which a messenger must come with the news. "During the morning a messenger came. On seeing

him, he said, 'I know why you are come—Undayeni is dead.'"
He was dead!

It is an easy matter for the sceptic to thrust aside this testimony with the assurance that it is mere superstition or arrant nonsense. We ourselves may concede that the voices of the "familiar spirits" may be nothing but a clever piece of ventriloquistic acting on the part of the medium. Yet the other facts remain. And what are those facts? In legal matters the character of a witness frequently carries great weight when material points are in dispute. In this case we have the evidence of one of the greatest authorities on the natives of Kaffraria, who was not only a man of high culture but a medical man not likely to be deceived by the people whose religious system he so thoroughly understood. He gave his experiences before one of the most critical audiences that could be selected for discussion of a subject so important and so elusive. His witnesses, being members of a totally different race, would be closely questioned as to the reality and truth of their evidence, and would find it difficult to deceive one so proficient in native lore. He declares, as a positive fact, that in the two instances cited, certain persons possessed knowledge which could not be obtained by the ordinary means. How then are we to account for the events which he so graphically narrates? It is not by an ostrich-like mental procedure that we shall obtain our answer, but, as we have already indicated, by a careful examination of all the data that we can command. Let us now turn to other evidence from the Dark Continent.

Sir Harry Johnston, in his work on *British Central Africa*, relates that on one occasion his journey on Lake Nyasa was held up on account of the non-arrival of the steamer. To soothe his anxiety, "Jumbe" of Kotakota—a Coast Arab and Wali, or representative of the Sultan of Zanzibar—sent for his necromancer, who was to ascertain, by means of sand, what the future had in store for him as regards steamer communication. The necromancer informed them that the steamer, the *Ilala*, had run aground on the rocks, but that another steamer, called the *Charles Janson*, would shortly call for the great traveller. Sir Harry Johnston states: "This information turned out to be perfectly correct," for eventually the *Charles Janson*, with Archdeacon Maples on board, came to fetch him and convey him on his journey. Sir Harry adds that *no doubt* the necromancer had other sources of knowledge than *those which were occult*, but a moment's thought will suggest the question as to *what* other method the magician adopted to discover what was unknown to the explorer or any

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of his followers. The necromancer, apparently, was quite ignorant as to the purpose for which his services were required : are we, therefore, not justified in assuming that he made use of some psychic force unknown to the white men, and a force to which no more correct name could be applied than that of " occult " ? It is to be regretted that celebrated travellers only too frequently dismiss, in a few words, remarkable mental manifestations which they are at a loss to explain, and which they pass off as magic or superstition. The following story will illustrate how powerful those psychic forces are among primitive races.

In 1903 Mr. Bonham-Carter, then Legal Secretary and Judicial Adviser to the Government of the Sudan, reported to the British Government the case of Taha Ali and Ahmad Hamad, who were partners in a butcher's business. Taha Ali told his partner that ten and a half dollars belonging to the business had been stolen, but Hamad did not believe him and forthwith accused him of being the thief. To settle the question both agreed to go to a holy man, or fakir, to have the matter tried. After the partners had stated their case, the fakir wrote certain formulæ on a board, then washed off the writing and poured the water in a bowl. After dipping a piece of bread in the water, he divided it in two, and gave to the partners to eat. Taha Ali shortly afterwards was taken ill, and, returning to the holy man, told him that he had indeed stolen the money. After this confession his condition became worse, and within a few hours he was dead ! Poisoning was suspected, but in spite of medical examination no poison whatever was found. The savage may call this witchcraft, still the fact remains that psychological influence was at work which brought about the man's death. This case certainly illustrates the truth told to Professor Starr by a Congo missionary, that " witchcraft," while subject to abuse, nevertheless tends to the well-being of a community. A more careful examination of the psychic influences at work in primitive societies will doubtless reveal, in a striking form, the natives' very serious objection to being governed by an alien system of jurisprudence which they do not understand, and which is, in fact, of less practical effect than their own.

Divination by means of sand is one of the oldest methods of foretelling the future known to the Orient. Sheikh Mohammed of Tunis, whose sage remarks respecting wisdom to be found among the lowliest I have already quoted, gave an account of his travels through the Black Kingdoms of Central Africa in the early part of the nineteenth century. In his narrative he des-

cribes the methods of the sand-diviners of Darfur, which I will quote in full. Sheikh Mohammed's work was written in Arabic and translated into French by Dr. Perron. His English editor, Bayle St. John, who published an abridgment of the French work, states that all the allusions to public characters and events made by the Sheikh have been examined and found to be correct, so that it is fair to accept his testimony on other points. The following is his story. "I must not omit to mention the sand-diviners, who discover things that are both past and future. I had once reason to believe in their predictions, on the occasion of my journey from Darfur to Wadai. I knew a man, named Salem, who had a son-in-law named Ishak, who was very learned in the service of the sand. I did not know how to provide for the expenses of my journey, and went to his magician, who performed his calculations and uttered his prophécy. I did not believe him at first, but I swear, before God, that everything he predicted to me was realized to the letter, as if he had read in the book of destiny. He answered to me that I should succeed in departing for Wadai, with all those who composed my house, except my father's wife, who would remain in Darfur. I said this was impossible, because she was most interested of any of us in our departure. But it came to pass that my father's wife refused to go, and escaped on the eve of departure, leaving to us her daughter, aged about seven years. We never knew what became of her. Ishak also said to me, 'The day that you arrive in your father's house at Wadai you will receive a young slave answering such a description, but you will not find your father until you come to Tunis. The house of thy father is red.' These and other predictions were fulfilled to the letter." Sheikh Mohammed goes on to say that on arriving at Wadai he "remarked the red colour of the walls of the house, and remembered the sand-diviner, Ishak of Darfur, and his marvellous predictions." Here again it would be easy to dismiss this quaint account as nothing but credulous impressions on the part of a superstitious Arab, but we are not justified in doing anything of the kind, because the predictions of other sand-diviners force their attention upon us, as shown in the case quoted from Sir Harry Johnston. No man knew the East better than Sir Richard Burton, who held that some occult influence was at work which guided these men to make true prophecies. The prophet may believe that the ginn come to his aid, but we can afford to discard the demons as nothing but a superstitious fiction to account for an undoubted fact. The true cause has yet to be found.

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From the Old World let us turn to the New. Here again we shall discover mysterious psychic forces at work. Mr. Carl Lumholtz, M.A., Foreign Associate of the *Société de l'Anthropologie de Paris*, states that whilst travelling in Central Mexico among the Huichol Indians, with whom every fourth man possesses psychic powers, he had the misfortune to lose the faithful companion of his travels, his dog Apache. A shaman told him that there was something the matter with his dog's heart, and offered to attempt a cure. With his plumes he made passes along the animal's back. "Scooping water with his hand into his mouth from the dog's drinking-tray, he sprayed it all over the animal. 'If he lives five days longer, he will not die,' he said; 'otherwise he will die on the fourth day from to-day.' On the fourth day the dog died, as the shaman had prophesied."

Among many primitive races certain animals, from which they reckon their descent, and which act as their protectors, are regarded with special veneration. If any particular animal be killed, disaster will befall the tribe or those guilty of putting it to death. This belief is universal and is held by civilized people and savages alike. Mr. Joseph F. Woodroffe, who passed eight years in the regions of the Upper Amazon from 1905, relates that during a journey from the Putumayo to Manaos on the Peruvian steamer *Arturiana*, the captain shot a deer, which was despatched by means of a hunting-knife. The dead buck was received with expressions of delight by the passengers, many of whom were invalids, and who welcomed the idea of fresh meat in place of the preserved food which was all the steamer carried. An Indian, however, was overheard to say that it was a bad omen for that animal to be killed; a remark Mr. Woodroffe had good reason to remember. That same night the steamer was wrecked on the banks of the Matachiro, the traveller losing all his effects: photos, curios, and documents, which were to him of priceless value. The passengers were marooned ashore for four days before they were rescued by a passing steamer.

From the New World let us return to the Old, this time selecting our data from races somewhat higher in the scale of civilization than the "backward" peoples of Africa and America—from the natives of Eastern Kurdistan and of Western China. By this means we shall be better able to appreciate the value of our evidence.

The Reverend W. A. Wigram, D.D., lived for ten years with the tribes of Eastern Kurdistan, spoke their language, and understood their traditions and superstitions. From this out-of-the-way corner of the world, from the *Cradle of Mankind*, as he has

called it, he has given us some remarkable illustrations of "second-sight." He mentions the case of a seer whom his fellow-tribesmen consulted on all matters of importance, and who foretold a certain disaster that would befall them in a special raid which they contemplated. "'If you go out to battle now,'" said he, "'you will flee seven ways before the Mussulmans; and though you yourself, chief, will be saved by a willow tree, death will be my portion.'" The raid took place, the Christians being routed by the Mohammedans and scattered. A random shot put an end to the life of the seer, whom the Kurds intended to spare; the chief himself took to flight, his own life being saved through clinging to a projecting branch of a willow which overhung the river Zab he was attempting to swim.

In the village of Amadia a child was lost, and after a vain search its parents made up their minds to apply to a certain aged *qasha*, or Christian priest, who was renowned for his skill in *kharashutha*, i.e. magic of all descriptions. Taking a pebble from a running stream he ground it to powder, muttering prayers over it meantime. He then wrote a long series of names of different localities on slips of paper; these and the dust from the pebble were then strewn on a basin of water taken from the running stream. Prayers were again recited, and the slip of paper which floated first to the side was taken. It named a certain place which seemed impossible of approach; a pass between two high mountains. The parents went there and sure enough found the dead body of their child, who had climbed up and up until it sank down exhausted and died.

Dr. Wigram relates a much more remarkable case of clairvoyance, of greater evidential value inasmuch as it concerned himself. In the late autumn of 1907 he was making a visit to Qudshanis from Van, in company with the late Bishop Collins of Gibraltar. Owing to the terribly bad weather their friends at Qudshanis, who were expecting them, had not only given up hope of their arrival, but held special services of prayer for their safe return to Van. A certain deacon of Tkhuma, called Nwiya, or Prophet, a servant to the Rev. W. H. Brown of the "Archbishops' Mission," came rushing in to his master early one morning in great excitement. "'They are coming, Rabbi,' he exclaimed, 'they are coming after all, I saw them in a vision by night, and they will be here this day. But I saw them coming up the valley, not down it as Mr. Wigram said he would come. The bishop was wearing a black hat, and Mr. Wigram a white one.'" I give the concluding passage in the author's own words,

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because of its extraordinary character and the unquestioned authority of its narrator. "Three hours later, the *avant-courier* we had sent before us actually arrived, and in the course of the day the party reached Qudshanis by the route named by the deacon (which had been adopted when the more direct route proved impassable), the bishop wearing an astrakan fur cap, and the writer a sun-helmet. Any suspicion of confederacy may be ruled out of the question without hesitation, for it was a physical impossibility, and clairvoyance, or some form of thought transference, seems to be the most natural explanation of so strange a coincidence of foreword and fact."

One needs to have paid but slight though intelligent attention to the methods of mediums, both as regards advanced as well as backward races, to be aware that many of their "wonderful" manifestations have their origin in falsehood and in fraud. It is proceedings such as these that bring discredit on all attempts to make a sincere investigation into the mystery of nature. But just as the science of medicine has had its beginnings in what we call superstition, so have other branches of science had an origin as lowly as that which alleviates human suffering. Yet we are coming to believe that in certain branches of savage "magic" there exists much for us to learn, and much which has had, in spite of all its crudity, a beneficial influence in the past. All scientific knowledge, after all, is not to be found locked up in the cupboards of the nineteenth and twentieth centuries. For if we rigorously exclude every one of the manifestations of the modern mediums in which there is the slightest suspicion of fraud, there yet remains a great deal which to us is inexplicable. One need only examine the pages of some of our scientific journals, periodicals which seldom meet the eye of the general public, to be aware that many facts have been recorded of an occult nature during the last fifty years which scientific men are at a loss to account for or to explain. For my part I must say that, after nearly forty years' study of the lower races of man, I have been forced to the conclusion that we are but on the threshold of our knowledge of those wonderful psychic forces which seem to be an instinct in primitive man. Four years ago I wrote: "Travelers who relate these stories are unable to account for them or find any satisfactory explanation. But coincidences like those narrated continually occur, and make one think that there must exist a side to savage superstition which requires further elucidation, and which the white man has been unable to fathom." *

* *The Open Court*, February, 1919, p. 78.

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For how are we to account for facts such as these which reliable and disinterested travellers bring continually to our notice, many of whom pass them off as simple coincidence? These authorities are representatives of a race whose mental attitude is at opposite poles to the people among whom they live. For this reason they would be on the alert to detect mere conjuring on the part of their coloured informants. To call it "magic," or to apply any other term to such occurrences, is but to give a name to our ignorance. We simply do *not know* the methods employed to achieve results which are to us astounding.

Before the beliefs of the uneducated and of the lower races had undergone careful investigation it was the practice to pooh-pooh their "superstitions" because we could not understand them. We know better now and have gone far since then. Behind all the occult phenomena there must be factors at work of which we know very little. These factors may be objective or subjective, but whatever their origin they need careful and painstaking investigation at the hands of the competent.

The late Samuel Pollard lived as a missionary among the aborigines of Western China for many years. He tells us that he has watched the mediums at their work many a time, only to be convinced that in many cases the phenomena were false and made to order. But he goes on to declare that "do what you will, you cannot be sure that it is always so, *in fact you feel sure that there is some real phenomenon though you are not so sure that you can explain it.*"* The position taken by this lamented missionary is that of the man of science who has investigated and compared the evidence from an ethnological point of view. Mr. Pollard gives the following account of a cure made by a medium at Chaotung some years ago. The daughter of a chief magistrate was taken very ill; no native doctor could understand her disease. Eventually a medium suggested that a spirit wished to control the young lady, and proposed that a séance be held, with the lady as principal. The medium's advice was carried out, regular séances being held, and the girl lost all those symptoms which caused herself and her friends such great distress.

The investigation of the hidden mysteries of nature must be conducted without bias or preconception. Nature is something more than a mere machine, and however interesting the machine itself may appear to most of us, it is to those forces which control it, and of which we really know so little, that we must look for an explanation and a solution of those phenomena to which the name "occult" is correctly applied.

* Italics are mine.

RACIAL AND GROUP-MEMORY AS EXEMPLIFIED IN THE GLASTONBURY SCRIPTS

By ROSA M. BARRETT

THE valuable work that Mr. Bligh Bond has been doing for some years past at Glastonbury Abbey has aroused keen interest. He has published in the *Gate of Remembrance*—now in its fourth edition—an account of how he was led to locate the sites of the two lost chapels, for which antiquaries for over half a century had searched in vain. He has not yet, however, published an account of his later work, but he has kindly let me see the documents in his possession, and has agreed to an epitome of their contents being published here.

It is hardly necessary to say that of all England's wonderful abbeys, Glastonbury must ever take a foremost place, not so much for the beauty of the work still visible, but because it stands on the site of the first British Christian settlement and church, founded, there is good reason to believe, about A.D. 63. The existing ruins date from A.D. 1184, when a great fire destroyed all the earlier buildings. The primitive church of wood and wattle-work must have perished long before, though some relics of it were doubtless preserved until the fire. In 1908 Mr. Bligh Bond, then diocesan architect, was appointed by the Somerset Archæological Society director of excavations at the Abbey, and his first task was to discover the Edgar Chapel. Later he brought to light many other features, and in 1919 the Loretto Chapel foundations were discovered by him. The Edgar Chapel, Leland says, was situated "at the east end of the church," but antiquaries differed as to the interpretation of this, and in 1904 Sir William St. John Hope, working for the Royal Archæological Institute, failed to find any trace of it at the east of the choir, and stated in his Report that he did not believe any chapel had ever stood there. This and other attempts to locate it having failed, Mr. Bligh Bond, already interested in psychical work, was led to try the application of psychical methods to its discovery. Through an automatist, whom he calls John Alleyne, he received the much-discussed writings with details not only of the true site, but also

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of the form and dimensions of the lost Chapel. His excavations proved the entire accuracy of the script, both as regards the Edgar and subsequently of the Loretto Chapels. Drawings were given in the latter case, and proved equally correct. This is a brief résumé of what is already known. Now for more recent history.

During 1921, while Mr. Bond was engaged in excavation work, a lady living in the South of England, a stranger until that time to Mr. Bond and to Glastonbury, received spontaneously some script which she considered might refer to that place, and, through a mutual friend, sought his opinion, having read, though hastily, the *Gate of Remembrance* some time before. Her writings, which mostly referred to the *Ealde Chirche* or *Vetusta Ecclesia*—the first rude buildings of the early mission—came, strangely enough, at the very time that he was engaged in the search for an ancient monument which had in old days recorded its position. Her scripts,* which claim to be the product of the united memories of a company of monastic brethren, state that the first church of all was a round one, and that the Twelve "apostles" or first missionaries lived in a ring of small circular huts around it, at some little distance away and within a circular fence. Her script further stated that at a much later date one of the Norman abbots, one Herlewin, had caused a stone wall to be built around the wooden church to protect it. Drawings were given of this, which showed the stone walling as not parallel to the wooden walls, but running a few degrees N.W. and S.E. in direction. This sketch and description Mr. Bond received late in August, but put aside as he had no data to corroborate the script. Strangely enough, however, only a week later, some workmen engaged in levelling the ground outside the existing chapel of St. Joseph (more correctly St. Mary's) Chapel, on the north side, came upon the foundations of a massive stone wall whose existence had never been suspected. Mr. Bond's attention having been drawn to this, he had the ground further opened for some 30 ft. to the west, thus revealing the foundations of just such a wall as had been indicated in the new script, running exactly on the lines shown, with the slight deviation described, making it about three degrees out of parallel with the other and later work.

Can such a totally unexpected discovery be explained in any way but the way in which Mr. Bond accounts for these things?

* To be published, it is hoped, in the spring under the title *The Script of Brother Symon*.

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Are we the inheritors of a racial or ancestral memory which, in the case of those attuned to its mode of energizing, may work telepathically through the subconscious channel of the mind and link such persons with some independent source of knowledge of the past? Telepathy, the action of mind upon mind, acting as it does irrespective of physical distance, has been abundantly proved. Psychometry, in which a material object will act as a link between the mind of the reader and the elements of personality or personal association attaching to the object, suggests an over-leaping of the bounds of Time. But apart from the psychometric link which might have existed in the case of John Alleyne, who had contact with the stones of Glastonbury Abbey—a link which, in the case of the lady automatist, certainly could not have existed—may we not assume also the possibility of the direct action of mind upon mind irrespective of *Time*? Space and Time are, after all, but relative terms: they are real to us in our present-conditioned existence; but there are many indications of the possible extension of our present limitations.

The ability of certain sensitives to describe the former conditions of objects (such as rings) and called psychography or psychometry, shows that there must be some means of *retro*-vision as well as of *pre*-vision. This indicates that Time is only a relative term and has no real existence.* Mr. W. F. H. Myers gives instances of *retro*-cognition as well as of *pre*-cognition. In our present-conditioned existence, we live in three dimensions—up and down, right and left, backward and forwards—but *events* have in addition before or after or now: time comes in and no *event* is conceivable without involving these four dimensions, just as no *thing* is conceivable in our present world without the three dimensions.

To give one more instance of the correctness of this later script, it was stated in one of the writings that the *Ecclesia Major*, as the greater monastic church was termed, had an apsidal end built by Herlewin, and the position given in the script for this would bring it beneath the soil at a point not far from the east end of the nave of the later church. No trace of such a thing is visible, nor are any records of it extant. Only Mr. Bond knew, and he had not published the fact that, many years before, when making a partial excavation near this site, he had marked the position of certain angular walls which had appeared to betoken a Norman apse, and this view had been strengthened by a

* In *Voices from the Void*, Mrs. Travers Smith gives striking instances of this. See also *Human Personality* by F. W. H. Myers.

subsequent discovery (when the Trustees were repairing the ruins about 1909), of some rich Norman carvings at a point not far distant. But Mr. Bond had never mentioned this matter to the automatist.

As regards the later history of the Abbey to which John Alleyne's scripts refer, he has now produced some remarkable drawings, many of which were published in the *Graphic* of November, 1921. These are in a large measure automatic, but partly "illuminative." They have been considered by good judges as being very accurate as to the period of art and monastic custom represented.

The new script is full of drawings and diagrams relating to the earlier buildings before the great fire. They do not touch the later periods. One of these represents the altar in the Saxon church of Dunstan. It is shown as a thick stone slab set upon four short and massive pillars. Above, on the wall behind, are two large figures of angels in relief, and these are described as having been decorated in gold and red. The names of several monks of the period were given as guiding this lady's hand. Some have been verified. The writings of John Alleyne were usually in a crabbed mediæval Latin, with a mixed English of no special period. Those of the lady automatist were in a purer type of mediæval English with Norman-French and Latin words interspersed in the oddest way, with occasionally a more modern type. One writes: "Brother, I write in the tongue you use now, and I use your knowledge of it." Sometimes they sign themselves as "the Watchers," giving no personal names. They often give good advice, thus:

"Glastonbury is our Rome—our Holie Place: no need to forth fare. Speke words of comfort to hym who seketh in Glastonbury. Bid hym kepe watch and kepe from tangle of the worlde. . . . As in a glasse ye hit see—how Holie Ones came, and a house for Oure Lorde buylded, poore and playne, of branch and twig and trunk of tree and rough grounde of beaten earth and stone unhewn or carven for awter (altar). But He hit tooke as gyfte:—ye beste yatt coulde be Him gyfan Who in cribbe lay for us."

This is signed "Patraic Monachus." A monk Rainaldus writes:

"Your lyf is ever a lyf of sekeing. The Bonus Pastor seketh until Hee fynde, and so must ye. For Truth ever fleeth before, and menne must follow after. . . . Some see face of Truth: some but parte of robe: some none of hit."

One Ambrosius speaks of the church with "roofe-tree bedecked

of plumbus," and says of Joseph's staff (which budded according to the old legend) that the origin of the Holy Thorn in this spot is this :

" Eremiti (hermits) broughte thither the Holy Thorne, for the ancient rule is ' that holy men shoulde near the thornbush dwell, in memoriam Coronae Spini Domini Nostri Jesu Christi.' "

Or again :

" There are those who go after wizards and keep back good and holy souls from learning what they might of God's Kingdom of Paradise which lieth beyond what you call Death. To some who have faith is the gift given to receive what we are permitted to teach. . . . Were men to think of our life only, they would be of no use where you dwell."

Glastonbury Abbey is now the property of the National Church, and has been placed in the care of executive Trustees. It is earnestly to be hoped that they will zealously protect not only the standing ruins, but also the foundations and other relics discovered by Mr. Bligh Bond. It is saddening to hear that they have in some cases suffered mutilation.

We hope that Mr. Bond's enforced withdrawal from the work may be only temporary, for much remains to be done, and few men unite so much knowledge, architectural, antiquarian, and psychical, or have such keen enthusiasm and ardent love for this work. He has suffered much, and one hears rumours that his books are no longer allowed to appear on the bookstall at the entrance to the Abbey. But even if his theories could be disproved, none can gainsay the real value of the discoveries that he has made : nor, after all this lapse of time, is any explanation forthcoming as to why he so promptly succeeded where experts for so long had failed, unless by such means as we have described.

A CAMEO FROM CLAIRVOYANT HISTORY

BY WILLIAM LOFTUS HARE

I. THE DUTY OF CRITICISM

FOR many years I have noticed the ease with which large numbers of persons accept and repeat so-called "readings from the akashic records"; and whenever I express any doubt as to the accuracy of any particular "reading" I am met with the question, mingled with pity, "But, do you not believe in the possibility of reading these records?" And at once we get on to another and more difficult topic. One might admit, on philosophical grounds, the hypothesis that in certain circumstances it may be possible to recover, by abnormal psychology, a personal or a race memory of some long-forgotten event or condition; and that many such events or conditions might find no corroboration from secular history. But when secular history has already dealt with the subject it becomes incumbent upon us to compare its results with those obtained by clairvoyant history—that is to say, if we have time and opportunity. But I must say that after once having embarked on a critical and hostile study of the vast mass of pseudo-clairvoyant history that has been presented to us of late years, the work of completing such a task would involve, well-nigh, a lifetime: much more time, at any rate, than I am likely to be allowed.

I do not mean that the task would be difficult or unpleasant; on the contrary I believe it would be easy and amusing to anyone who is fairly familiar with the data of mundane history—and there are many such. But is it worth while? No one now spends time and effort in exposing the old naïve superstitions of former days; we let them die and get on with practical and pressing tasks. It is an undignified spectacle to be found beating dead horses—or dying donkeys.

2. THE CONSEQUENCES OF CREDULITY

Yet there is a more serious aspect to the subject. If mistakes are allowed to go uncorrected by those who have the power to correct them, the ignorant and innocent—the larger part of

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mankind—may fall into error. It is clearly *somebody's* duty to speak out. By no means do I affirm that correct views or scientific knowledge of ancient chronology is vitally important to the world at large: compared with the practical problems that face mankind such matters are quite trivial. But when the "reading of the akashic records" affords to the readers thereof a false and exaggerated prestige, when, by the mere accumulation of uncontradicted and untested marvels, certain persons gain the reputation of being on the threshold of divinity, the secondary consequences of this general credulity are terribly serious. It is a positive mischief when a few persons, mortals like the rest of us, relying on our *politesse*, silently gather the reputation of being infallible and uncontradictable in matters of history. Such a reputation easily extends itself into the domain of the future and exercises an unwarrantable control over our morals. We become like the subjects of a certain Chinese tyrant of whom his historian said "the people lacked the courage to show him disrespect."

There is also a third consequence of the general credulity of which I write. The study of comparative religion must be based on history. If history has been thoroughly dislocated in advance by pseudo-clairvoyant readings so that its *mappa mundi* is hardly recognizable by students of time and space, such study of comparative religion becomes impossible. There are so many rents in the veil of time that the poor tattered shroud can never be mended by the deftest of fingers. Penelope's problem was easy compared to mine—when I was decorated with the title of Director of Studies in Comparative Religion and Philosophy for the Theosophical Society in England and Wales!

3. THE CAMEO

In lieu of the life-long needlework that may or may not be necessary, I will tell the story of the stitch or two I have had to do in picking up the broken threads in the life of Zoroaster, as he is commonly called.

My "cameo" is taken from the "Lives of Ulysses" in *The Theosophist* for October, 1917, p. 91, and reads as follows:

In 1528 B.C. Alcyone was born in ancient Persia as a cousin of the last Zarathustra, and Ulysses appeared at this time as the king.

[Ulysses'] father was Lohrasp who ruled over a country having its capital not far from Shiraz. When quite a young man, he quarrelled with his father and left home and wandered away into the west. There he presently obtained the favour of another king, married his daughter, and then

returned home to his father's kingdom at the head of an army. It was arranged that the father should abdicate and go into pious retirement, and so Ulysses became king ; his name was Vishtaspa.

About this time Zarathustra began to preach, and Vishtaspa became converted to the new faith, which he took up with characteristic energy. He had the sacred books of the religion written out on 1,200 squares of hide and buried them with elaborate ceremonies in a cave near what was afterwards Persepolis.

The conversion of Vishtaspa produced a war with Tartary, which lasted a long time and caused much trouble. The Tartars, however, were eventually defeated and driven out of the country. Soon after this, Vishtaspa became jealous of his son, Isfandehar (Deneb of the Lives), and imprisoned him—an act which created much popular indignation. The Tartar king now espoused the cause of Isfandehar and invaded the country once more. Vishtaspa on this emergency released Isfandehar on the condition that he would lead an army against the invaders. This Isfandehar did with triumph and success, and consequently he became a greater popular hero than ever.

A little while later Vishtaspa again imprisoned his son, but was again forced to release him to confront another Tartar invasion. This time, however, Vishtaspa had to promise to yield up the kingdom to Isfandehar, before the latter would consent to come forth and save it ; but when the invaders were safely disposed of, once more Vishtaspa repented of his bargain, and tried to escape from its fulfilment under various pretexts. He sent Isfandehar to reduce to complete submission a distant and not wholly subjugated part of the kingdom, and in the fighting which ensued Isfandehar was killed by an arrow which struck him in the eye.

Vishtaspa then saw his mistake and realized what his jealousy had done for his son ; he died practically of grief and remorse, after a reign of sixty years, and was succeeded by his grandson Baman.

4. ITS PROBABLE ORIGINS

The impression left on the readers of these insipid "lives" is that there are rents in the Veil of Time which Mr. Leadbeater has *sewn up* by his clairvoyant investigations or, in the alternative, that he has *made* the rents through which we may peep and discern the historical truth. I never have been able to determine which is the intended thesis—but it does not matter in the least. The salient fact is that every element in this cameo—except the reference to Alcyone, Ulysses and the date at the head—is to be found in the *Shahnameh* of Firdausi, the Persian poet who was born at Tús, in Khorrasán, about A.D. 950. An English translation has existed since 1832 and was reprinted in Sir John Lubbock's "Hundred Books" by Routledge a generation ago. Mr. Leadbeater has added not a single idea to the epic story which can be found on pp. 246–320 of the book to which I refer the reader. There are omissions and differences

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in the spelling of the names which I here print in parallel columns, as a point of interest will arise later.

The Shahnameh.

Lohurásp
Gushtásp
The King of Rúm (Rome)
Kitabún
Zerdusht, the Guber (Magian)
Arjásp, the King of Chin (Tsin)
Isfendiyár
108 years' reign
Bahman

C. W. Leadbeater's Version.

Lohrasp, the King of Persia
Vishtaspa, his successor
Another King, in "the West"
This King's daughter
Zarathustra, the prophet
The King of Tartary
Isfandehar, Vishtaspa's son
Vishtaspa's 60 years' reign
Baman, Isfandehar's son, and
successor of Vishtaspa

Mr. Leadbeater's potted clairvoyance is written with less imagination and originality than any schoolboy's essay on the life and adventures of William the Conqueror. Both would naturally pick out the arrow which struck the hero in the eye. Yet I am wrong! There is something original in the intrusion of the name and birth-date of the Alcyone of those days. Why did Mr. Leadbeater hit upon the year 1528 B.C. for that important event? We shall soon learn the reason, for it fixes also the contemporary existence of Alcyone's cousin, the great Zarathustra. In this matter Mr. Leadbeater did not follow Firdausi's chronology very carefully, which he might have done quite easily. Working back from the fixed date of Alexander's overthrow of Darius III in 333 B.C., Firdausi's regnal years (which he gives in most cases, though they are not very reliable) would place his Gushtásp and Zerdusht at the beginning of their active career in 517 B.C. Another forty years to enable one to become a king and the other a prophet would remove their birth-periods to about 557 B.C., or nearly a thousand years later than Mr. Leadbeater's Vishtaspa and Zarathustra. If the prophet alone is moved back to 1500 B.C. *along Firdausi's chronological scale*, he is landed in the reign of the mythical Jamshid, which is absurd.

I think I know that Mr. Leadbeater did not extract his Zarathustra date from the akashic records, but from a more cheap and handy volume. Such a book, for instance, was published by John Murray in 1905, wherein Mr. S. A. Kapadia, a pious Parsee, affirms that Zoroaster, the prophet of the Parsis, preached "one of his earliest sermons nearly 3,500 years ago," thus placing him in the sixteenth century B.C., where Mr. Leadbeater discovers him.

Putting Firdausi and Kapadia together it looks as though the facts of the one and the date of the other had been synthetically and marvellously confirmed by clairvoyant investigation in 1917.

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And yet, is this after all so wonderful? For the older book has been in existence a thousand years, and the smaller one had been on the market for twelve years, price two shillings.

5. AUTHORITIES AND AUTHORITY

Students whose interest is already excited by the foregoing statement will no doubt be anxious to settle the historical problem of the date of Zoroaster: and it is not a matter of great difficulty.

Inasmuch as Zoroaster is by universal consent of all historians and writers of legends—including Mr. Leadbeater—made the contemporary of Vishtaspa, a Persian king, there remains but one problem, namely, to find the place in history occupied by this Vishtaspa, the patron of Zoroaster.

I know how useless it is to pit "authorities" against clairvoyance. In some strange way that my experience attests, but my understanding does not grasp, it is a positive disadvantage to have "authorities" on one's side in matters of this kind. "Western scholarship" is almost a term of contempt among certain writers, and he becomes a marked man and suspect who, too openly, makes it his ally. I shall take care, therefore, to have Authority behind my authorities.

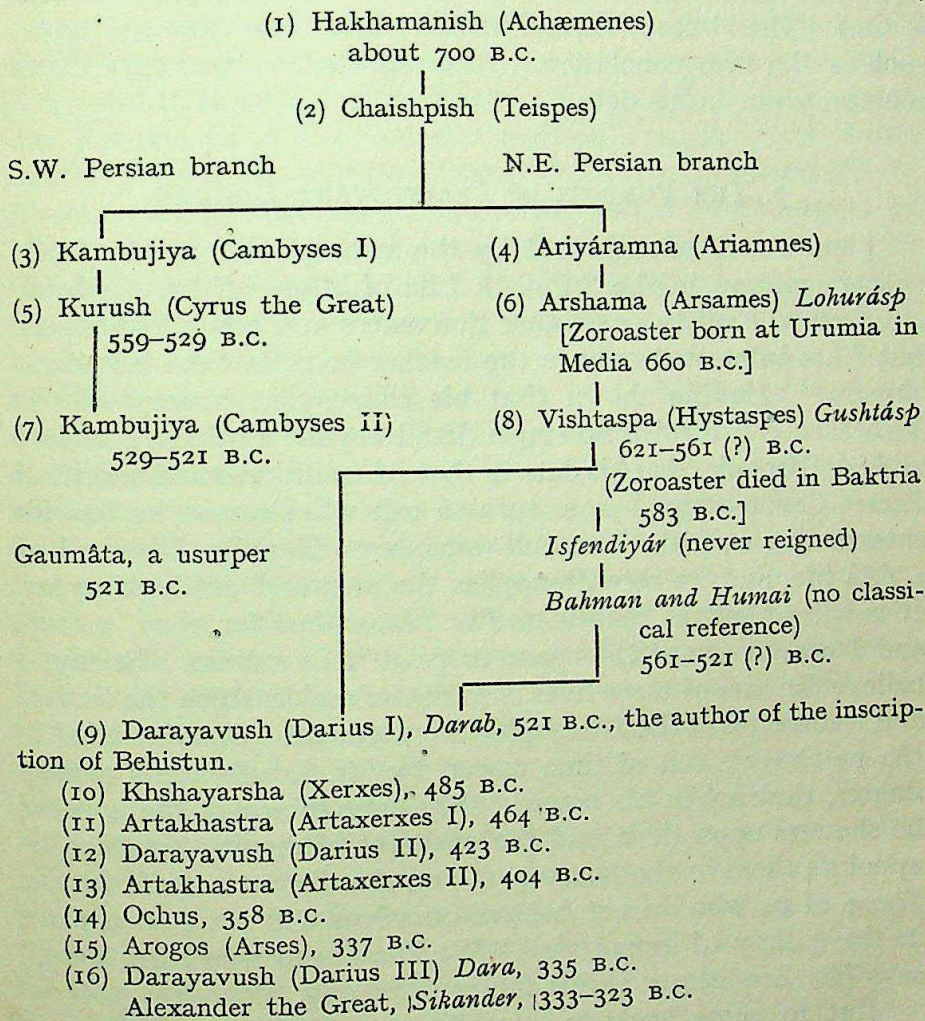
On the rocks of Mount Behistun there remains to this day a long tri-lingual inscription cut by order of Darius I, who reigned over a united Persia from 521 to 485 B.C., a period of thirty-six years. It is of the greatest historical value. Darius relates how Gaumâta, a Magian, representing himself as Bardiya (Greek: Smerdes), the son of Cyrus and brother of Cambyses, organized an insurrection and seized the throne, leading to the suicide of Cambyses. "There was no one," says Darius, "neither Persian nor Mede, who could wrest the kingdom from this Gaumâta. . . . Then I called on Ahuramazda for help . . . and with a few men slew that Gaumâta the Magian . . . I took from him the kingdom; by the grace of Ahuramazda I became King." Also he says: "Eight of my race, who were aforetime, were Kings; I am the ninth; we were Kings in a double line." The names of the eight predecessors of Darius I are found in the pages of Herodotus (*Polymnia* vii. 10). The long inscription is compiled with meticulous care, the days and months of the principal events being recorded.

6. FINDING VISHTASPA'S DATE

By putting together the data of Darius and of Herodotus we obtain a list of sixteen kings of the house of Hakhamanish down

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to the invasion of Alexander in 333 B.C., and we immediately turn to the special point of interest—the date of Vishtaspa. The following genealogical table, more easily than words, will rejuvenate the prophet and his patron by a thousand years. The first names are old Persian of the inscriptions; those in brackets are the familiar classical equivalents; those in italics are Mediæval Persian from Firdausi.



The testimony of Darius in the Behistun inscription is appropriate here. He declares: "I am Darius the great King, the son of Vishtasp, the Achæmenian, a Persian, the son of a Persian, an Aryan of Aryan descent." He would surely know the name of his own father, a man whom Firdausi (probably in error) makes to be his great-grandfather. Also he makes frequent reference to Ahuramazda, the Zoroastrian term for the deity. If authorities

are needed to support the foregoing argument I must refer my readers to Rawlinson's and King's translations of the Behistun inscriptions, to Herodotus' *Polymnia*, and to Atkinson's translation of the *Shahnameh*. As to the date given above for Zoroaster, the four eminent Persian scholars, whose works I have consulted, concur: namely, Professor Williams Jackson, Professor E. G. Browne, the late Dr. J. Hope Moulton, and Sir Percy Sykes, the author of the most recent History of Persia (1915, Macmillan & Co.) The "last" Zarathustra's date was 660-583 B.C.: such is the firm conclusion. After all Firdausi was only about a century out in his date.

7. THE PURPOSE OF CLAIRVOYANT HISTORY

I know well enough that by the same process as Mr. Leadbeater employs in the "Fourth Life of Ulysses," he can bring out from the misty past other Zoroasters and other Vishtaspas, but I am interested only in the teacher he calls "the last Zarathustra." Having shown that his clairvoyant history of this Vishtaspa can furnish no single detail beyond Firdausi's ancient and familiar epic, that his date is that of traditional and uncritical Parsee devoteeship, I now turn to ask what reason he has for entertaining us with these dull romances. Happily, Ulysses had a *fifth* life, and its record supplies the answer I am looking for. It is spread out at length in *The Theosophist* for 1917, p. 199, and I cannot afford the space to print it *in extenso*. Briefly, I believe the aim of these lives is to flatter and intrigue the leaders and leaderettes of the Theosophical movement. Once included in the patchwork veil of time woven by Mr. Leadbeater's clumsy fingers, they are in his power; they have to accept the honours he showers upon them and the positions of dignity to which he appoints them in the hoary past and the distant roseate future. Those of us who do not behave ourselves will not find a place in the gallery of immortals—"We know who won't be there," says Mr. Leadbeater in his funny little way.

But to come back to our Ulysses: Vishtaspa, the great patron of Zoroaster, and Asoka, the equally great patron of Buddhism, and Colonel Olcott, the President-Founder of the Theosophical Society, were, we are told, the fourth, fifth and sixth "lives" of the series. His seventh has now begun, for I have heard that the great Vish-asok-olcott is already in incarnation as a very nice English boy of about ten years old, as is "given out" in America. I have seen it in print.

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8. THE TECHNIQUE EMPLOYED

I said above that there was a point of interest in the different mode of spelling Persian names by Mr. Leadbeater compared with the transliteration adopted by the scholars, and in returning to it my readers may suspect me of introducing a trivial anticlimax. On the contrary, I can promise them a super-climax and the end.

In the traditional history of Zoroaster there are certain details as to his family connexion which are so reasonable that there is no need to suspect their accuracy. We are told that his father was Porushaspa of the Spitama clan—in English “the White family”—that his mother Dughdhova came from Rhagæ in Media; that he was blessed with a son and three daughters by his first wife; that he cemented his relations at the court of Vishtaspa by asking the hand of Hvovi, the daughter of the minister Frashaostra, and wedding his own daughter Pouruchista to another minister named Jamaspa. One of the Gathas (Ys 53) celebrates the wedding with religious zeal. With such exalted connexions it is no wonder that the prophet was able to secure State patronage for his mission. His first convert, after ten years' effort, was his cousin Maidyoi-maongha, and the new faith lasted in Persia for more than a thousand years. All this is public property and can be learned by anyone who will give the necessary study. There are, of course, *lacunæ* in the story which we would wish to have filled up if it were possible, and it is precisely here that a discoverer of the lost past would be so useful to us. If my readers would judge whether or not Mr. Leadbeater has filled up the gaps, I must refer them to the “Twenty-eighth Life of Alcyone” in *The Theosophist* for January, 1911. They will find in the fourteen pages, I affirm, *nothing but what is already known* plus a string of pretty love affairs and psychic adventures too trivial to find their way into secular or religious history.

But I am leading up to the “Notes on Life Twenty-eighth,” in the same issue, from the pen of Mr. B. P. Wadia. He tells us there that Mr. Leadbeater—with whom he had worked then for two years—“knows next to nothing about Zoroastrianism, has not studied ancient Persian history nor even perused the *Shahnameh*”; on which I have two remarks to make. First, that he *ought* to know something about these subjects; he has become a “leader” of a Society one of whose objects is to study these things. It is nothing short of a scandal that a professed ignoramus should be blandly putting to rights those who have given

years of patient study to these historical problems. But secondly, what guarantee have we but Mr. Wadia's kindly credulity that Mr. Leadbeater's mind *was* a blank on Zoroastrianism and Persian history? None whatever! Mr. Wadia says:

When I first came across this life it was clear to me that I was fortunate enough to hit upon a clear and decisive *proof* of Mr. Leadbeater's clairvoyant powers. There were open to me only two ways of explaining to myself this phenomenon of Mr. Leadbeater bringing out nearly a score of proper names, some of them very obscure; they were (1) that Mr. Leadbeater is a truly genuine and scientifically reliable seer; or (2) that he is a fraud who reads cyclopædias, obscure histories and what not, and then pretends that he can hear and see and work on subtler planes.

I dismiss the familiar Theosophical notion that it is the *frauds* who are particularly addicted to the study of cyclopædias and what not, and I pass to Mr. Wadia's "*proof*." In Mr. Leadbeater's love romance there are the names of twenty-four ancient Persians transliterated, of course, into Roman letters. Some of these are Old Persian, and some Mediæval Islamic Persian. Evidently the editor of the Akashic Records was able to see ahead, from 1500 B.C., the forms which Old Persian names *would* take in an English translation of Firdausi made in 1832. But apart from these details, which are of little consequence, I may say that within an hour of reading the "Twenty-eighth Life of Alcyone" I had found six of these names in the *Shahnameh* (1832), six others in Dr. Moulton's *Early Religious Poetry of Persia* (Cambridge Press, 1911), and a few more in the *Encyclopædia Biblica* (1903), including the famous Maidyoi-maongha which was "a poser" on account of its "unpronounceability"—to quote Mr. Wadia's and Mr. Leadbeater's words. In another hour I could find them all in the *Sacred Books of the East*. Mr. Wadia's testimony to the seership of Mr. Leadbeater is no more than a proof of his own innocent belief of Mr. Leadbeater's word.

Aforetime we used to believe that we should give credence to those who can show that they have knowledge, but now we are offered the topsy-turvy notion that a special value is to be placed on admitted ignorance. And in conclusion I wish to state that I have written this article in the interests of True History, True Theosophy, and True Occultism.

THE PROBLEM OF STEINER

BY DR. CHARLOTTE STURM

THE philosophical system of Dr. Steiner, as it has appeared in his published writings and private lectures during the past decade, is even in the elaboration of its external detail so entirely beyond the intellectual grasp of what I suppose must be called the occult public, that many people who do not hesitate to accept strips of damp muslin for ectoplasm have supposed his work to be the outcome of an exuberant if scholarly imagination. The fact that he himself quite definitely states that he has obtained his information from Anima Mundi, that Memory of Nature which Thomas Vaughan, centuries ago, called the magician's backdoor through which none but friends visit him, has been a weapon in the hands of these enemies. It has been said that if the so-called occult records could in reality be consulted, they would have been consulted in the past, and would have yielded information which would in its turn have been committed to the ordinary repositories of literature, but that such is in fact not the case, because the critics have not found them. Now it is quite true that Madame Blavatsky was a very advanced personality, whose *Secret Doctrine* has been and will be a light in the darkness for many ; it is true also that certain Cabalistic tracts were incorrectly translated by the late Mr. Mathers, and it is furthermore true that a vast quantity of spell-bound pamphlets has sprung like summer wheat from this doubtful soil. This is the literature to which an appeal is made whenever it is necessary to discredit a new idea. But this is not occult literature. There is none, for occult literature is a contradiction in terms. It is possible by a stress of meaning to class *The Book of the Dead* or the *Zohar* or the writings of the mediæval alchemists, or even the *Summa* of St. Thomas as occult, but they are only so in the sense that the morning paper is occult to the man who has never learned to read. If criticism of Dr. Steiner, or of any other thinker, whatever his claims, is to be of value, it must come from the side of scholarship, not from that of sectarian prejudice or hysteria. Dr. Steiner's claims to clairvoyant power need neither augment nor diminish any admiration we may have for

his work. I do not possess clairvoyant power myself, nor have I experience of it in others, but as a life-long student of philosophy I have enough knowledge, from entirely external sources, to convince me that some of the critics who so far have ventured to tackle the problem of Steiner are often ignorant of the very foundations of his position. If he invented his system, it is more wonderful than if he received it direct from the sphere of the Angels.

Dr. Steiner quite definitely states that the information conveyed to his public is obtained, not from any existing documents or other external source, but from the Akashic records, in other words from the Memory of Nature, which his own supernormal powers of clairvoyance enable him to read like a book. "It is not an ordinary script," he says in his lectures on the Gospel of St. Luke, delivered at Basle in September, 1909. "Imagine the course of events placed before your eyes just as they were enacted. Imagine the Emperor Augustus and all his deeds standing before you like a dissolving view. . . . Thus does it stand before the spiritual investigator, and every hour he can learn something new. He needs no external testimony, he need only direct his glance to a definite point in cosmic or human events, and these events will appear in a spiritual picture before his eyes, just as they occurred."

This is a large claim, but quite definite enough to be investigated. If the information which Dr. Steiner claims to have obtained from the Akashic records was in fact actually so obtained, it is probable that at least portions of it have been similarly known to his precursors in the hermetic tradition, the Hebrew Cabalists for example, or, less remotely, the Rosicrucians of the Renaissance, and more than probable, human nature being what it is, that hints at least will have filtered into that exoteric literature of these schools, say into the elaborate explanatory lucubrations of the *Zohar*, or the reveries of the dog-latin alchemists of High Dutch, Low Dutch, and German origin.

Let us for our present purpose examine certain statements which occur in the course of lectures from which the above quotation was taken. I have chosen these rather than others because they contain matter which Dr. Steiner himself admits to have been the source of much doubt among his followers, but which he nevertheless refuses to modify. The statements which I wish to examine are as follows:

The well-known discrepancy between the genealogies of Jesus as they occur in the Gospels of Matthew and Luke are due to

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no errors of transcription or translation, but to the plain fact that there was not one Jesus but two. Two Jesus boys were born at about the same time, of different parents, though the parents of each were named Joseph and Mary. The first of these, called by Steiner the Royal Child, because his physical descent was from King Solomon, was a reincarnation of Zoroaster, and is known as Jesus of Bethlehem. The second, called by Steiner the Pontifical Child, was the physical descendant of Nathan, but he was not the reincarnation of any individual; his Ego having been withdrawn from evolution before the fall in order that it might remain incapable of sin. "It was an Ego kept free from any luciferian influence, and had been guarded in the centres of Initiation under the name of The Tree of Life, from the Lemurian period, before Lucifer began to influence man" (*The Turning Point of Evolution*, based on the unpublished works of Steiner, by Walleen). The Akashic records, as read by Dr. Steiner, reveal the fact that the etheric body of this Being was descended from the etheric body of Moses, his astral body from the astral body of Buddha.

I do not criticize the remarkable results of Dr. Steiner's clairvoyance. It would be unbecoming for me to do so. But in order to show that his Christology is not an invention of his own, being at least implicit in records which are not Akashic, I will transcribe, as a kind of material buttress to his supernatural edifice, certain brief marginal notes which bear upon the matter in hand. For these I am indebted to yet unpublished manuscripts placed at my disposal by the author of *Umbræ Silentes*.

Firstly, with regard to the double Jesus, the *Zohar* says: "The Son of David and the Son of Joseph are two, yet one. The Son of Joseph will suffer a violent death, and will be succeeded by the Son of David. The Messiah who is the Son of Joseph will be united to the Son of David but will be slain."

And further: "Another Messiah, Son of Joseph, will unite himself with the Messiah, Son of David. But as the Messiah, Son of Joseph, will not have life, he shall be slain, and shall resuscitate when the inferior hill shall gather life upon the superior hill" (*Zohar*, vol. iii, page 203).

I have not worked out this curious symbolism of the two hills, but note in passing that it is not peculiar to the *Zohar*. The writings of the alchemists contain various parallel references. Among them Rosinus, Morienus, and Rhasis the Arabian refer to this matter, of whom I quote Rhasis, relying upon Michael Maierius' the Rosicrucian in his *Arcana*, Book V, page 226, and

caring little whether or not Rhasis be Aboo Bakir Mahmood ben Zakariya el Razi, the physician of Bagdad : *Contemplant altissima montana, quæ sunt a dextris et a sinistris, et ascenda illuc, ibi lapis noster invenitur* ; which is to say : Contemplate the mountainous heights, which are upon the right and upon the left, and ascend the yonder one, where our Stone is found.

This is the Corner Stone which the builders rejected : *nascitur in duobus montibus* (Rosinus : *Arcani Maierii*, page 226). Again with regard to the double Jesus the Zohar says :

“ And He placed the Cherubim before the Garden of Eden. These are the Messiah, Son of David, and the Messiah, Son of Joseph, who are but one ” (vol. i, 267b ; De Pauly's Translation, vol. ii, page 633).

And likewise : “ The Messiah, Son of David, and the Messiah, Son of Joseph have fallen into this abyss. [? matter.] One of these Messiahs is a poor man mounted on the back of an ass, and the other is the first-born of a bull : It is the Messiah, Son of Joseph, who shall be slain.”

The bull is the symbol of Joseph, of whom it is written : “ His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth ” (Deut. xxxiii. 17).

The bull is Joseph, who was cast into the waterless pit : “ They took him and cast him into a pit ; and the pit was empty, there was no water in it ” (Gen. xxvii. 24).

Drach identifies the suffering Messiah with the Son of Joseph and the victorious Messiah with the Son of David (*De l'Harmonie entre l'Eglise et la Synagogue*, vol. i, pages 184-5 ; quoted by Waite in a footnote to his *Secret Doctrine in Israel*, page 146).

Secondly, with regard to the terms Royal Child and Pontifical Child, it is to be noted that St. Augustine, in his work *De Consensu Evangelorum*, quoted by Aquinas in Part 3 of his *Summa*, where he treats of the divergence between the genealogies, says : “ Matthew intended to delineate the Royal Personality of Christ, Luke the Pontifical Personality.”

Faustus the Manichean showed that Christ could not be descended from David because he was not the Son of Joseph with whom Matthew ends his list, to answer which poor Augustine struggles manfully (*Contra Faustum*, xxii.), but only succeeds in tying himself into a graceful knot.

Thirdly, with regard to Dr. Steiner's statement that the Ego of Jesus of Nazareth was a non-individualized Ego, which had been withdrawn from normal evolution before Lucifer began

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to influence man, and had been guarded in the centres of Initiation under the name of the Tree of Life, the *Zohar* states that the Messiah awaits in the Garden of Eden, in a most secret place called the Nest of the Bird, but He comes forth to visit the schools of Initiation. Further, the apocryphal Book of Noah mentions the pre-existence of the Messiah.

"I hold it to be one of the pre-destined activities of my present life," says the author of *Umbrae Silentis*, "to tear away, or make the attempt, if only in my own mind, the painted shroud in which ecclesiastical ignorance and stupidity have wrapped the Lord of the twin Lions. Ten thousand years before the priests had grilled their first heretic the world knew Horus as the Lamb ; as the Word made Flesh ; who came by the Water, the Blood and the Spirit ; who had said : ' I am the food which does not perish.' He was the double Harmachis of the Incarnation and Resurrection ; of Matter and Spirit in equipoise ; the stone of his grave was the doorway of death and birth ; he was the mariner who ceaseth not in the boat of the Sun ; who knoweth the two Sycamores of turquoise ; who cometh forth like the lily of mother-of-emerald ; who is, in his humblest manifestation, the two Adams of St. Paul. The true mystic, whoever he be, who designed the Stations of the Cross in Westminster Cathedral, has in his representation of the entombment made the Body of Christ stiffen into death in such a manner that two fingers of the rigid Hand are outstretched, as a sign that here also is the double god ; the Divine in Eternity, the human in Time."

THE LURE OF JADE AND PRECIOUS STONES

BY D. GRENSIDE

THE curious attraction that precious stones possess for the human race is accepted without question, but there are few people who stop to consider its origin or inquire into the reason why the wearing of jewellery has been common in every age.

At the present day, jewellery is worn principally as an ornament, or sometimes to advertise the opulence of its wearer, but any study of the history of precious stones goes far to prove that from the earliest times many curious superstitions were attached to the various gems, which were worn as talismans or charms rather than as articles of personal adornment.

In bygone days precious stones were believed to be the homes of powerful spirits who might be induced to exert their good offices on behalf of their wearer, therefore it was natural to credit them with magical powers and to wear them as amulets for protection against sickness, accident, or that most potent ill, the Evil Eye.

There was thought to be a curious correspondence between certain gems and the signs of the zodiac, and therefore it became the custom to wear the particular stone associated with the zodiacal sign rising upon the horizon at the hour of the wearer's birth.

Many precious stones, more especially those possessing a moving light, such as the cat's eye, opal, moonstone and star sapphire, were used in ancient times and also during the period of mediæval superstition for purposes of self-hypnotism. By staring fixedly upon the stone, in much the same way that a modern clairvoyante gazes into a crystal, visions were induced, and the jewel became credited with a strange gift of prophecy.

Perhaps one of the most general beliefs was that precious stones possessed a definite therapeutic power, and were able to heal almost every ill that flesh is heir to. Many of the cures would seem to be based on the supposition that like cures like, as is shown by the belief that the ruby was a cure for hæmorrhage, the yellow topaz for jaundice, and the emerald for weakness of the eyes.

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A close sympathy was said to exist between a stone and its wearer, so that the health of the latter affected the appearance of the gem. A remnant of this belief has persisted to the present day, for it is constantly claimed that the turquoise loses its blue colour, and that pearls "sicken" if their wearers suffer from ill-health.

It is interesting to note that a belief in the healing power of precious stones can be traced to a time as far distant as that of the ancient Egyptians, and that it was practically world-wide in its influence, being found among the Mayas, Mexicans, Indians, Chinese, Phœnicians, Persians, Greeks, Romans, and Hebrews.

Upon the authority of Galen we learn that Nechepsus, an Egyptian king who lived about 600 B.C., claimed that if green jasper were cut in the form of a dragon and applied externally it would prove beneficial to the digestive organs.

Other gems credited with special powers by the Egyptians were jade, turquoise, and chrysolite (topaz), the last named said to have derived its name from the island of Topazos in the Red Sea, being favoured as a protection from evil spirits.

The Egyptians' love of jade is mirrored in the fashion of to-day. In Paris the craze for jade is at its height. It seems as if the whole of the fashionable world has set its heart upon the possession of this hard, translucent, green stone, either in the form of amulets, strings of beads, or strangely grotesque ornaments carved with the infinite patience which is the heritage of the East. For jade is one of the hardest minerals; it is said that the antique jade ornaments now so highly prized could only have been cut by a diamond, or else that the jade has hardened with age and exposure to the air, as no human hand could have carved it in its present state.

Parisian women are ordering gowns to match their jade ornaments, and even the colouring of their rooms must harmonize with the strange seductive green stone which commands such a heavy price.

Few of its wearers, however, know anything of the antiquity of jade, or realize that in their love for it they are carrying on a long tradition which extends to the earliest records of history. There has never been an age when jade has not been prized as a precious possession, and credited with talismanic virtues and strange therapeutic powers.

The woman who treasures her little carved jade figure or string of green beads "because it is lucky, you know," is perpetuating the old belief that jade is a bringer of good fortune,

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a giver of long life and a certain preventive of the dangers of ill-health. But if she have faith in her superstition, she should wear her jade carved in the shape of a bat, a pear, or a stork, for the ancient Chinese believed that if worn in such forms it would prove a safe recipe for long life and good fortune. If fashioned into a bracelet and worn upon the right wrist it increased the physical strength, and protected its wearer from accident, illness, and the most dreaded terror of all, witchcraft.

But perhaps the most common belief has been that jade possesses a miraculous power of curing every form of internal trouble, but more especially anything connected with the kidneys. Many authorities affirm that the very derivation of the word jade is from the Spaniah *Hijada*, meaning a kidney, and that its alternative name of *Nephrite* can be traced to a Greek word bearing the same interpretation.

Even those who know nothing of the curious superstitions and beliefs that have been associated in all ages with jade will tell you that "it comes from China." They are right, of course, although New Zealand and Turkestan, North America, Corsica, and Egypt are among other places which have yielded much of the green treasure. But certainly it is to China we turn for the richest lore on the subject.

Quaint indeed are many of the beliefs attached by the Chinese to the possession of jade. A piece fashioned into the semblance of a padlock is supposed to bind a child to earth and prevent the soul's premature flight to another world; a jade phoenix is the popular gift to a young woman when she comes of age, and an amulet of jade is the favourite token to exchange as a seal of friendship. But pre-eminently jade is the Chinese symbol of triumphant love. It is the custom for a bride to receive as wedding gift a piece of jade fashioned in the form of a butterfly, which may seem to Western understanding a rather inappropriate symbol of undying love, but to the Chinese it brings reminder of a legend which tells of the quest of a butterfly by a Chinaman of long ago.

In his eagerness to secure the bright-winged creature he leaped a wall and invaded the seclusion of a wealthy mandarin's garden, to find himself in the presence of a beautiful girl, the mandarin's daughter. Overcome by her beauty, he proclaimed his love and secured her hand in marriage, and on the wedding day he presented to his bride a love-token in the shape of a butterfly, wonderfully and preciously carved of jade.

The Chinese frequently placed a jade amulet in the mouth

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of the dead as a protection against the power of evil spirits, nor were they alone in this custom, for it was common also to the Egyptians and ancient Mexicans. The Mexicans, Mayas and Zapotecs attached a sacred import to the "green stone," and placed it in the tomb as a symbol of Eternal Youth, applying such epithets to it as "fresh" and "living," or the "diffuser of light."

It is worth remembering in this connection that the strange *Magatama* which have been discovered in the Japanese burial places of the iron age, considered by the authorities on the subject to be amulets, are made of nephrite (jade).

New Zealand has always been a happy hunting ground for those in search of jade. The Maoris revere the stone as sacred, and it is always of jade that their mysterious talisman *Tiki*, which they endow with miraculous powers, is fashioned.

The Greeks and Romans looked upon jade as a safe cure for epilepsy and eye trouble, and an infallible remedy for any form of kidney or stomach trouble. Galen wore a necklace of jade for the latter complaint, and Sir Walter Raleigh, centuries after, left it on record that when he discovered Guiana the natives were wearing jade for a similar purpose.

During the Middle Ages jade was highly prized for its therapeutic virtues, but as superstition waned belief in its power as a health-giver gradually fell into disfavour.

The re-discovery of jade as a stone of beauty and value is a matter of recent occurrence in the West, although it has never lost its high place in the esteem of Eastern peoples.

SOME DREAM EXPERIENCES: A PERSONAL RECORD

By MADGE RODDY

LATELY I came across an old number of the OCCULT REVIEW (December, 1921) and read an article on "Dreams that Have Come True," which interested me very much in view of personal experiences of my own. In recounting these experiences I do so with the hope that some one will be sufficiently interested to explain or throw some light on the matter. There must be a law of some sort at work while we sleep, and amongst the many students of psychic matters who read the OCCULT REVIEW there may be a few who have studied this particular subject sufficiently to explain something of its mystery.

In the first few months of war my brother gained a commission in a well-known regiment, to which he was very proud to belong. He became very popular with officers and men, and his letters were full of the joys of soldiering, the splendour and excitement of it all. One night after receiving a letter full of youthful enthusiasm and hope I went to bed and had the following dream:—

I *dreamt* that at about 10 a.m. the following morning I received a wire from my brother, saying, "Arriving home on leave. Send car to meet 7.30 train." In my dream the receipt of this wire gave me an unpleasant shock, and a feeling of impending trouble, but brushing this aside, I immediately started planning a wonderful dinner and other small festivities for his home-coming. I saw myself go through the day until at 8 p.m. I heard the crunch of wheels coming up the drive, the dogs barking a joyous welcome; my brother came in, the dogs jumping all over him; he gave me the usual cheery greeting and then returned to the hall to remove his coat and hat. On his return, he walked straight to the fireplace and stared for some time into the fire. I then noticed for the first time how pale he looked. Suddenly he turned and faced me and said, "I have lost my commission," and then he told me the facts concerning it. The shock of this knowledge because of the blow to him rendered me speechless; I didn't know what to say, and with a terrible depression of mind I suddenly awoke, and realizing it was only a dream went to sleep again with a feeling of relief.

Next morning at 10 o'clock the wire arrived worded exactly as it was in the dream. The whole thing worked itself out word

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for word, scene for scene, the barking of the dogs, his movements when he came into the house, nothing was missing except in one detail, viz., my inability to say one word of comfort when he told me of his misfortune. From the minute I received the wire I knew the whole truth and was ready to cheer him up, and make light of the whole thing, which was simply the unhappy result of a boyish prank and nothing discreditable.

The second dream was as follows :—

I dreamt I saw a line of trenches full of khaki figures leaning against each other as though sleeping or resting. I was struck by the appearance of security this attitude conveyed, for I couldn't reconcile it with trench life. I saw two sentries standing, leaning on their rifles in a way that suggested drowsiness, and again I was struck with the absence of alertness conveyed by their attitude. About 300 yards away I saw a large hill, looking almost like a small mountain, barely discernible in the grey light of dawn. Suddenly from behind this mountain (or hill) came a belch of flame and a deafening explosion. I heard my brother yell out, "By God! an attack." The huddled forms in the trenches sprang into life, and scenes of horror followed. I saw khaki forms dropping one by one, figures covered in blood; I heard the cries and moans of the dying everywhere. Needless to dwell further on the scene.

The next day I wrote a description of the whole thing to my brother. Two days later he came home on leave without having had my letter. He was thunderstruck when I described my dream to him, and told me I had described everything exactly as it happened. The battalion he belonged to had been sent to that particular part of the line for a rest, as the "Boche" had ceased activities there for some time, to such an extent that it was considered evacuated. Hence the attitude of security which struck me as being so peculiar in my dream. My brother received my written account of the whole thing on his return to France and has never ceased to be puzzled by it.

The third experience is brief but worthy of note: I dreamt I saw a newspaper placard with "Nieuport Regained" in large letters. My knowledge of geography is so limited that I didn't know where "Nieuport" was or that it had ever been lost. Three days afterwards I saw this placard everywhere—"Nieuport Regained."

The fourth experience is the most difficult of all to explain. In my waking life while waiting in a dentist's place for a friend I picked up a magazine, and to while away the time started to

read a story which happened to be the second instalment of what seemed to me an extremely silly serial. It bored me very much, and I was glad when my friend appeared and I could drop my pretence of passing the time pleasantly. A month afterwards on going to sleep I dreamt I actually waded through the last instalment of this tiresome story, the last three lines standing out in big letters. When I woke I found myself repeating these lines and during the day bought the magazine (for the first time) in a fever of curiosity. The story ended on the three lines word for word as in my dream.

All these dream experiences happened during the war, and my dream life was uneventful until the Wednesday preceding the Chilian earthquake. I dreamt I was in a country unlike anything I had seen before, there seemed to be lots of strange little houses clustered on heights with small tree-clad narrow roads leading up to them. I saw a crowd of people all hurrying in one direction, and there was a sort of twilight darkness, which quite suddenly deepened and the hurrying crowd paused. Then the earth shook with a tremendous quiver and the air was rent with cries of "Earthquake." I thought the earth rocked from side to side, and there followed a dreadful movement like that of a ship turning turtle. With this there was a terrific crash of falling masonry, broken earthenware, and cries of panic everywhere; then in the distance I felt another terrible vibration, and the fall of some colossal thing. I could only feel the weight of this, for it had no sound.

The following day I described my dream to a friend who had lived in Chili and other places subject to earthquakes. He remarked that fortunately they never had anything quite so violent as that described in my dream. I felt the reality of it so strongly that I said, "I am sure there must have been a dreadful earthquake somewhere last night." Three days later the Chilian earthquake happened, and I feel that the terrible soundless impact I dreamt of in the distance was the devastating tidal wave.

I should be more than grateful if through your circle of readers I could arrive at some knowledge as to how these experiences come. In the dreams I have described, there was no incoherency, no vagueness; in each case the dream materialized in waking life exactly as I dreamed, to the smallest detail. I believe our dream life can be made as real and more potent than our waking life, and shall eagerly await some confirmation of this belief by those who understand the subject more fully than I do.

CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.*—ED.]

"ASTRAL" AND "ETHEREAL."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It appears to me that derivations should be considered in the use of words. The arbitrary use of them without considering their source and real meaning causes great confusion. It has done so with regard to the words ethereal and astral. "Euphrosyne" in your January number accuses me of using these words in an arbitrary and confusing manner. I have always adhered to their derivative sense. The astral condition belongs to the stars; it is within the solar system. I will quote Powis Houl's dictionary, published by the Theosophical Publishing House, 1910:

"*Astral*—the name that from time immemorial has been given to the kingdom next above, or within, the physical."

"*Astral Double*—the reduplication of the physical plane or any part thereof, in astral substance. The term was applied by H. P. B., and others, to the etheric body, or double, but this only leading to nomenclatural confusion, it has been agreed to limit its meaning as defined above."

Ether, derived from the Greek *aitho*, contains the meaning "to light up." The ether is luminiferous, and requires no illumination as do the astral and physical states. The light of the ethereal state cannot be imagined by those who have not seen it. I have seen it and know that the lamps of the solar system are as farthing dips beside its glory. The forms of the beings who dwell there are luminiferous, blinding in their splendour, to mortal eye. Some little time after my father's death I met him in a blaze of momentary glorious light. I had to cover my eyes, but I hoped to stay with him. "Go back, my dear, go back," he said, "you cannot bear it yet."

In respect to the word ether I will quote Madame Blavatsky's *Isis Unveiled* (Vol. I, page 316): "Pythagoras, Plato and the whole Alexandrian school, derived the soul from the universal world-soul, and the latter was, according to their own teachings, ether." *The Key to Theosophy* (page 199): "Æther—with the ancients the divine luminiferous substance which pervades the whole universe, 'The garment of the supreme Deity.'"

With regard to the term the "Hall of Learning," I have the prior right to decide on its meaning, or at all events to adhere to the way

in which it is used in *Light on the Path*, that having been published long before the "Voice of the Silence." Powis Hault gives the "Hall of Learning" as a metaphor of Madame Blavatsky's for the astral plane. In that connection he quotes *The Dreamer*: "Astral plane—the plane where sentiency and thirst after sensation are the characteristic features."

Let those who know decide whether *Light on the Path* could have come from any such "plane" or state.

Yours faithfully,
MABEL COLLINS.

RE RECURRENT DREAMS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Can any of your readers throw any light on the following dreams, which occur every now and then to two persons respectively, whom I will call A and B?

A in her dream is generally in or near some large building, partly ruined, and there are always crowds of people about, with whom A has nothing to do. Suddenly water appears, rising to about knee-depth, which A either walks through or gets away from. Usually a brother or sister of A's joins her after the water episode. Sometimes there is no deep water in the dream, and in that case A is washing her hands in the dream.

B, in her recurrent dream, is quite alone in a large empty house, usually walking along a great gallery which runs above and around a vast hall. The railings or balustrades of this gallery have fallen or been broken away, and B has a feeling of fear at the depths below. She goes on to the end of the gallery, and sometimes into a small narrow passage with closed doors; sometimes up a little narrow stair to a closed door. In either case she suddenly has a feeling of panic before a closed door, and a conviction that the house is haunted, and on that she wakes. The dream has slight variations, but it always ends in this way.

I am, dear sir, yours faithfully,
RÊVE PÉRIODIQUE.

HYPNOTIZING BY WILL-POWER.

To the Editor of the OCCULT REVIEW.

SIR,—Can any reader indicate the method of procedure for hypnotizing without audible suggestion or magnetic passes, that is by silent will-power, as in the case of "Kavanagh" quoted in a recent issue of the OCCULT REVIEW? Any suggestions for training along these lines would be welcomed by,

Yours faithfully,
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TRANCE CONDITIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In a copy of your Review recently published I came across several letters bearing on a subject in which I am much interested. Some months ago I experienced a very strange phenomenon which I would like you to give me the meaning of, if possible. On the occasion in question, I retired to bed as usual the previous evening, and in the early hours of the morning I became conscious of the fact that I was neither awake nor asleep, but seemed to be in a kind of trance. I was unable to move, did not seem to be breathing, and could feel nothing. Some force seemed to be drawing me somewhere, and being inquisitive I let myself drift for some little while. The further I drifted, the greater a certain dread or horror seemed to become, until I could stand things no longer. By a tremendous effort of will-power I managed to pull myself out of the trance and shake off the Force which was trying to draw me on.

Several times I have found myself in a similar position since then, and I would like to know what this occurrence means.

Yours faithfully,

F. SUTHERLAND.

HAMPTON HOUSE, STIRLING ROAD,
EDGBASTON.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—You were so kind in answering my last query that I am venturing to trouble you again. I am most anxious to know the explanation of an experience I am having more frequently than not.

I have to lie down every afternoon, and, as a rule, fall asleep, and just as I am becoming unconscious, down, along or through my spine I feel a sensation or thrill; it begins by my feeling a chilling sensation and then becomes almost electric or ecstatic, and I know nothing more until I feel the same sensation on awaking. Very rarely it occurs at night; but now of an afternoon I feel surprised if I do not feel it. Is it my etheric body leaving and returning? My sleep is dreamless and very refreshing.

Yours truly,

EBON.

PERIODICAL LITERATURE

THE new issue of *LE VOILE D'ISIS* is memorable in several respects, but we have been attracted especially by an essay on Mysticism at Bordeaux, which goes back to the sixteenth century for some of its reminiscences, because it was at the capital of Guienne that Denis Zachaire began those studies and lifelong experiments which led him through financial ruin to his final discovery of the Philosopher's Stone. Such at least is the testimony which he gives in a small tract on the art and its secret which is of immortal memory among all devout Hermetists. But the talismanic magic which surrounds the name of Bordeaux belongs properly to the eighteenth century, and even then we must set aside the triumphal entry which Cagliostro made into the city on November 8, 1783, carrying his great standard of Egyptian Masonry and distributing largesse of occult healing with lavish hand. The comet of a season passed onward to Paris, but the place is consecrated by much more enduring memories of Martines de Pasqually, his Rite of Elect Priesthood and above all of his brilliant, immortal disciple Louis Claude de Saint-Martin. The article under notice recalls both to our minds and tells us also of François Beck, their contemporary, described as an inspired musician as well as an amateur of alchemy. It gives a curious account of his initiation into Freemasonry at a Lodge of Bordeaux. At the end it recurs to Saint-Martin and enlists all our sympathy when it expresses a hope that our knowledge of the French mystic will be extended ultimately by the publication of his letters and papers which at the present time are guarded in private collections. *LE VOILE D'ISIS* has also an article on alchemy in the twentieth century and especially as it is pursued under the auspices of the *Société Alchimique de France*. It is apparently the first of a series and is a preliminary excursus concerned with general principles. We are disposed to question whether there is adequate authority in the records for a hypothesis which regards Philosophical Salt as the fixed state of Philosophical Sulphur and Mercury. The promised translation of Dee's *Monas Hieroglyphica* begins in this issue and is accompanied by valuable explanatory notes. It should be understood that the hieroglyph in question is the astronomical sign of the planet Mercury with that of the zodiacal Ram attached to the base of the cross. It is well known in Hermetic literature as the emblem of Philosophical Quicksilver, and the significance of its component parts is developed with the accustomed acuteness and learning of the great sage of Mortlake, from the mathematical, magical, kabalistic and alchemical points of view. If readers recall that the astronomical signs of the seven planets of antiquity all enter into or can be derived from the sign of Mercury, they will understand the basis on which Dr. Dee goes to work. The circle,

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the crescent, the cross and the horns of Aries are symbols of qualities, and in their combination they signify for him as for other Hermetists not only the catholic emblem of the First Matter but of that which alchemists call the Great Mastery. It should be mentioned that *Monas Hieroglyphica* appeared originally at Antwerp in 1564. In the year 1615, at the height of the Rosicrucian debate, the first or a very early edition of the *Confession* issued by that Order was bound up with a Latin tract on the Secret Philosophy, which drew largely from Dee's *Monas*. It was an ordinary literary piracy, but foolish persons have regarded it as indicating that Dr. Dee belonged to the mysterious Brotherhood and was even its secret founder.

THEOSOPHY of Los Angeles has entered upon its eleventh annual volume and appears in an enlarged form. The long series of articles on the early Theosophical Movement has reached its end with the thirty-second chapter, and there is no suggestion at present that it will be made available in volume form. So far as we are aware, it has not evoked any word of criticism or even notice in the general theosophical press. It is of course an *ex parte* statement, as we have had cause to point out on more than one occasion, and it is quite beyond our province to offer an opinion upon the various controversial issues. But it is just to say that the United Lodge, in addition to presenting its case, whatever the final value, has given a consecutive account of the whole movement which will be indispensable to future historians. . . . Among other periodicals belonging to various aspects of theosophical concern, REINCARNATION, published at Chicago, presents three views on its chief subject: that of re-embodied personality; the "egoic mode," which regards all souls of men as forming the universal man of Swedenborg and the Kabalah; and that which is termed "the monadic level," the co-ordination of human lives with "the life of the solar system at large and with the plan of God." In presenting these alternatives the real question at issue seems to dissolve; we are dealing no longer with a presumed law of re-embodiment but with the place and state of the soul as depicted by antecedent theosophies: they do not belong to the real matter in hand. . . . THEOSOPHY in England and Wales has a paper by Mr. R. B. Ince under the familiar title of *Ex Oriente Lux*. The light is that of Theosophy, and it is "extending to every nook and cranny of Western Christendom." The Churches have failed; but "out of the chrysalis springs the butterfly," and it is anticipated that out of the old Church will emerge a new. It follows that there is nothing to regret and nothing to fear.

Among French periodicals dedicated to experimental spiritualism and general psychical studies LA REVUE SPIRITE is entitled as usual to the first place. Camille Flammarion continues to print letters from correspondents giving notable accounts of manifestations after death, and adds his own critical observations on each case. M. Bozzani derives from published sources the materials for an elaborate

account of panoramic vision, otherwise called "synthetic memory," occurring for the most part on the brink of death. M. Gastin draws a careful distinction between scientific and philosophical spiritism, to the profit of Allan Kardec's teaching concerning "the plurality of life in material worlds" and the reality of immaterial spheres. There are articles also on our relations with spirits, on spiritism in musical art, and on liberty of thought leading through science to loving faith in God—otherwise, the religion of souls. . . . As an independent review devoted to the investigation of supernormal facts and the study of the human soul, *PSYCHICA* is justified in holding that we stand at the fountain-head of a great intellectual movement destined to renew the foundations of human thought. It is from this position that it looks at the deeper causes of the present reaction in France against things psychic. They are not to be sought in the Sorbonne failure to obtain phenomena through Eva; the reaction is on the part of the masses, conscious of a current which was beginning to draw them in the direction of new destinies and resenting the rude awakening from the repose of heavy materialism. Berthelot had assured the crowd that this world of ours was now without mystery, Renan that the cultivated mind no longer believes in phantoms: how then should it tolerate metapsychism, its materializations, bilocations, levitations, relegated long since to the dark night of the Middle Ages? There has been a fashion in these things for a moment in the aftermath of the War, but it is time now for "rational common sense" to intervene and assert itself. Such is the mode of the moment and other reactions will follow, as *PSYCHICA* foresees sagely, prior to the final victory, when the current once and for all will bear away the crowd and the foundations of human thought will be renewed in the light of the spirit.

A notable historical paper on alchemy in Bohemia occupies the place of honour in the last issue of *MERCURY*, to the extent of ten pages, and does good service by enlarging our knowledge respecting the early life of Michael Sendivogius, prior to his meeting with the Scottish adept, Alexander Seton. It is for the rest a most curious record concerning an universal craze, extending from generation to generation, with royal palaces as its centre and Emperors as impassioned seekers. It is stated that "the majority of the rich Bohemian landlords were deeply interested" in the art, and that the aristocracy "spent its time between war and experiments in making gold." There is little need to add that it was also "a great time for all kinds of crooks and adventurers." Rudolf II of Habsburg is said to have sunk "a fabulous fortune" in alchemical researches, for the story of the gold fever is a story of ruin in Bohemia, as in other parts of Europe. This is not to say that there are no records of success, for the article recounts on the contrary a number of striking instances; but they must be left to stand at their value among the great stories of the occult past. Should anyone endeavour to verify them at this

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day, he would spend many years in the research, most probably to no purpose. The history of metallic transmutation is like its literature, an excursion into an unknown world of problems.

We learn from BOSTON IDEAS that the first centenary of the birth of Thomas Lake Harris is likely to be celebrated in America by the publication of his collected works, and we confess that there are some of his poems which we should be glad to meet with again. William Sharp thought them merely oratorical, against which must be placed the high praise of Alfred Austin. Harris was the author in any case of several lovely lyrics. . . . We are indebted to the pages of REASON for particulars of "a well-known psychic" whose repute has not reached us previously, namely, Thomas C. Boddington, the author of various works professedly inspired by Faraday. More recently, however, he has been receiving communications, as alleged, from Judge Hatch, and they are said to repudiate his former views on re-embodiment, as received previously through Elsa Barker. The attitude of REASON towards the general subject remains what it was, "one of sincere enquiry and open-minded investigation," while as regards the question of the moment it is open also respecting the authenticity of the new messages, without prejudice of course to the *bona fides* of Mr. T. C. Boddington. . . . THE LIVE FOREVER MAGAZINE has published its third issue at Los Angeles in the same magnificent guise. We observe that it regards all occult and indeed all religious subjects "in the light of the new science of Human Engineering," but we look vainly through its great array of pages for any explanation of this remarkable branch of knowledge. There are articles on the symbolism of colours, on magic and sorcery, on astrology, and there is even a "Metaphysical Euclid," but they offer no help. The secret of everlasting life may be reserved for members of the "association" which stands behind its official organ, but for a glimpse of that "light" which is radiated by the "new science" we are entitled surely to look. . . . The OCCULT PRESS REVIEW is yet another new venture from the same city of the West, and it disclaims all "official connection with sect, organization or school of any kind whatsoever." As the title indicates, it is mainly a review of reviews, and amidst the ever-growing mass of occult periodical literature there is room unquestionably for such an undertaking, as the fact of Stead's BORDERLAND made evident long ago.

THE CO-MASON does all in its power to fulfil the claim of its subtitle, which states that it is devoted to the investigation of Freemasonry and Concordant Orders. The notes delivered from the Master's Chair are of great interest and contain from time to time some valuable points of fact. In the last issue we hear of the Order in Poland and of Masonic tradition and history centred about Roslyn Chapel. The story of English Guilds is continued, and among other contributions there is one on "The Sacred Number 33," which should have more than a single point of moment for Royal Arch Masons.

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THE FIVE JARS. By M. R. James. London: Edward Arnold & Co.
Pp 172 + 7 illustrations. By Gilbert James. Price 6s. net.

USUALLY, while there are ancient candid legends still unread by me, though accessible, I say to the modern fairy tale "Avaunt!" But Dr. James's art is so superior to that of the average glib tarradiddle who interposes between Grimm and children that I cordially recommend his fantasy to indulgent parents desirous of seeing Babs and Bobby happily quiet in their chairs.

"The Five Jars" is a fantasy on the extension of consciousness. The narrator by means of certain unguents is enabled to see, hear, converse and visit extraordinarily (not to say magically). Attempts are made to deprive him of the jars, but horseshoes, a steel knife, a cat and wariness are worth several policemen to him.

A child of seven could understand the author's easy and compact narrative, and older readers will not fail to appreciate the skill with which Dr. James has shaped it and the spiritual graciousness which has occasionally inspired him.

W. H. CHESON.

SECRET SECTS OF SYRIA AND THE LEBANON. A consideration of their origin, creeds and religious ceremonies, and their connection with and influence upon Freemasonry. By Bernard H. Springett, P.M., P.Z. London: George Allen & Unwin, Ltd. 12s. 6d. net.

IN tracing the resemblance between Modern Freemasonry and the Ancient Mysteries preserved in the Lebanon, Mr. Springett has gathered a quantity of deeply interesting material from many sources. His work ranges from the period of the Stellar Cult in Egypt long centuries before the Deluge, through the times of Atlantean civilization to the day of the Druids in Britain, and thence by many channels to Modern Freemasonry. His main purpose is to show that the root principles of all Initiation ceremonies are one and the same in all ages, and that they are established on the truth that the progress of the human soul in its evolution towards the Divine can be, and ever has been, depicted symbolically by outward and visible signs. This was the means by which instruction in the Mysteries of Life was conveyed to those who were found worthy to receive it, and in Mr. Springett's opinion, "for any English Mason to assert, and presumably believe, that Freemasonry as we know it is a pure concoction of the seventeenth century, shows a most lamentable ignorance." If wide research and careful investigation of detail constitute a patent of authority, no reader can deny that the author is entitled to be accepted as a teacher and guide on the subject he has studied with so much zeal, patience and exactitude. Many chapters in his book provide astonishing parallels between ancient and modern practices and beliefs, as well as between the actual signs and salutations used by members of secret fraternities. The religious ceremonies of the Druses, as described by Professor A. L. Rawson, of New York, are of surpassing interest; indeed, there are few books on the wider aspects of Freemasonry to equal this in value, or in craftsmanship. Mr. Springett's writing has the charm of an infectious enthusiasm, without which such a work may become either a tedious marshalling of facts, or a

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laboured exposition of a theory. Whether treating of the Gnostics, or the Assassins, the Devil-worshippers or the Rosicrucians, the author shows that he has far more than a casual knowledge of the literature available for his purposes, and is able to add to his garnered knowledge the leaven of individual reflection and interpretation. Thus may we listen to him with something of the wonder and credence with which the men of Ithaca hung upon the words of the far-travelled Ulysses. P. S. W.

LIFE'S PRACTICAL PHILOSOPHY. By Charles Wase. Crown 8vo, pp. 182. London: William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 4s. 6d. net.

STRANGELY enough, the really philosophical man is often he who lays no claim to any philosophy whatever; and it is to such practical-minded yet thoughtful people that Mr. Wase's valuable little treatise on applied psychology should make its most potent appeal.

We must congratulate the author on the measure of success which has attended his efforts to convey to the reader a clear conception of the fundamental principles underlying the practice of psychology as applied to the development of will power, memory, concentration, character development, etc. These principles, once grasped, the student will be in a position to apply them to his own life. They have appeared particularly to Archdeacon Wilberforce, who loved to think of God as the great Indwelling Universal Spirit of Love and Wisdom, yet holding all Creation in the hollow of His Hand.

EDITH K. HARPER.

wise direction of desire, lies the secret of power. The fundamental principle underlying the cultivation of concentration is equally simple and easy of application. Concentration begins with the awakening of interest, with the action of desire. The art of concentration or paying attention consciously can be cultivated to a marvellous degree.

Mr. Wase's teaching is always sane and healthy. While a diligent scrutiny of "the persistent desire streams of latent mentality or emotional activity which well up from the unconscious into conscious activity" is recommended, morbid introspection is to be avoided at all costs. He shows how this may be guarded against; and leaves us, after a perusal of his illuminative little work, with the conviction that a faithful application of the principles enunciated cannot but result in a fuller, richer, nobler expression of that hidden ideal which exists, unperceived, within even the most unpromising of us. H. J. S.

THE GREAT SECRET. By Maurice Maeterlinck. Translated by Bernard Miall. London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price 7s. 6d. net.

"THAT which is far off, and exceeding deep, who can find it out?" So asked a wise man long ago. M. Maeterlinck's answer is in the negative. He has turned the searchlight of his penetrative intellect, and the analytical microscope of unimpassioned study, upon the primitive religions of the ancient world and the occult wisdom accruing therefrom, so far as we can translate their inner meaning into modern thought and language. Yet he frankly warns his readers not to expect in his volume "a history of Occultism," nor an abstruse commentary, "for," he says, "I know nothing that may not be learned by the first comer who will travel the

same road. I am not an initiate, I have sat at the feet of no mysterious and evanescent masters, coming from the ends of the earth, or from another world, expressly to reveal to me the ultimate verities and to forbid me to repeat them." It is after all rather refreshing to find a writer of eminence who has not made a "corner" in "the ultimate verities." In Mr. Bernard Miall's admirable English translation we feel ourselves holding detached converse with the author in his library, he, as it were, expressing his considered opinions through a cloud of cigarette smoke. M. Maeterlinck's moods may seem to vary a little, but his conclusions do not. He searches the records of India, Egypt, Persia, and Chaldea, of Greece before Socrates and in the days of the Gnostics and Neoplatonists. Always he is seeking the First Cause. He skims the Cabala, scrutinizes the findings of the ancient Alchemists, touches upon Modern Occultism and Theosophy, and what he terms the "Metapsychists." He suggests, with urbanity:—

"Is it not time to ask ourselves where our ego really exists, where our true personality resides? What of the Unknown Guest, which lives and acts on its own initiative?" . . .

He suggests, with experimental psychology for his background:—
Dr. James has shaped it and the spiritual graciousness which has occasionally inspired him.

W. H. CHESSEON.

SECRET SECTS OF SYRIA AND THE LEBANON. A consideration of their origin, creeds and religious ceremonies, and their connection with and influence upon Freemasonry. By Bernard H. Springett.

If we are to understand that this excludes the memory of friends and beloved associations of the earth life, annihilation would probably to many be preferable. Happily there is enough assurance to the contrary.

The final chapter summarizes briefly the main outlines of the book, and indicates the point in human history at which we "bid good-bye to the logical consequences of the great confession of ignorance to enter the labyrinth of theories which are no longer unassailable."

Here, too, though M. Maeterlinck does not quite say it, we come to the point where there can be rest only for those who have the heart of a little child, or for the seer who can echo the radiant words of Myers '*St. Paul* :—

"Oh could I tell, ye surely would believe it!
Oh could I say what I have seen!
How should I tell or how can ye receive it,
How, till He bringeth you where I have been?"

EDITH K. HARPER.

PHILOSOPHY AND THE CHRISTIAN EXPERIENCE. By Wilfrid Richmond, Honorary Canon of Winchester. Oxford: Basil Blackwell, Broad Street. Price 3s. net.

THIS volume contains the discourses known as the Pringle Stewart Lectures, which were delivered by Canon Richmond in 1921-2. Their scope is best indicated by quoting the author's own words from his Preface, wherein he states that the Lectures deal with: Three philosophical difficulties which beset the claim to the knowledge of God involved in the Christian Creeds, viz. :—

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- (1) The difficulty associated with the demand for the restatement of the Creed.
- (2) The difficulty arising out of the fact that the Creed involves the holding of statements contradictory to one another ;
- (3) The difficulty concerning personality in God.

As will be inferred from the foregoing, these Lectures are not milk for babes, but offer mental food for the already developed brain not afraid to face the hard thinking involved in a study of the religious and theological outlook of to-day.

In regard to the apparent contradiction of ideas involved in the "Transcendence, and the Immanence of God," Canon Richmond makes this interesting observation :—

"The view held by most believers represents an accommodation between two ideas essentially incompatible. I have maintained later on that though mere transcendence and mere immanence are essentially contradictory, transcendence and immanence as they are really matters of religious belief, i.e. as alone it is possible to maintain, are mutually necessary to one another. Transcendence is only of any value as a religious belief if it is transcendence of an immanent God, and immanence is only of value if it is immanence of a transcendent God."

This view is one that would have appealed particularly to Archdeacon Wilberforce, who loved to think of God as the great Indwelling Universal Spirit of Love and Wisdom, yet holding all Creation in the hollow of His Hand.

EDITH K. HARPER.

LADY AVIS TREWITHE: A Romance of Dartmoor. By Beatrice Chase. London: Longmans, Green & Co., 39 Paternoster Row, E.C.4; New York, Toronto, Bombay, Calcutta and Madras. Price 6s. net.

ALL who desire a bit of real old-time romance in a modern setting will hail with delight Miss Beatrice Chase's latest novel, the scene of which is again laid in her beloved Dartmoor. Even the stony heart of the cynic in whom romance seems to be dead, should blossom as the rose after a perusal of these racy pages, full of young love and happy laughter.

The story opens with the well-considered decision of Lady Avis Trewithen to become a farm pupil, under an assumed name, "For," she says, "I want to get away from my rank and be an ordinary girl, a working girl, just to see if I have grit enough to be self-supporting if I wished." Readers of "Lady Agatha" (so enthusiastically reviewed in the Press by Guy Thorne, author of *When It Was Dark*), will be especially interested to follow the fortunes of her grand-niece, as told by herself, in the present volume. Naturally the farm to which Lady Avis goes is on "Dartymoor"; naturally also Farmer West, his wife, daughter, and general entourage, are of that fine type of humanity which seems especially to thrive in the West Country, and of which Miss Chase has already given us many lovable specimens, so that her books bid fair to become a classic history of life and ways in this enchanted English fairyland, which has Believer for its "high altar," and the mysterious song of the Dart for its perpetual antiphon.

Miss Chase herself being a mystic of a very practical order, as all true mystics are, loses no chance of transmuting the common metal of every-

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day life and its duties into the gold of spiritual values. She shows how, through it all, destiny works out the chain of circumstances which bring together two radiant young souls, who show in their own lives how beautiful a thing true love may be when it follows the leading of unseen guardian angels, working out a design "conceived by a Divine Mind and executed by a Heart overflowing with human tenderness."

The slender outline of another romance is deftly interwoven with the main theme of the story. In the life of Rachael Everleigh the dark shadow of false love is dispelled by chivalrous devotion, and the courage which faced obloquy and misunderstanding is crowned by the knowledge that all was worth while.

In this gifted author's own words : "After all, it is a wonderful world, and humanity is very near the divine." EDITH K. HARPER.

THE DAILY GUIDE. By Sepharial. London : W. Foulsham & Co. Pp. 95. Price 2s. 6d. net.

THE study of "directions" or "progressed aspects" is an important, and to many people perhaps the most fascinating, part of Astrology, so that this useful little book is sure to be welcomed by large numbers of astrological students. It presupposes in the reader some knowledge of the ordinary methods of directing, based on the birth-map, and gives lucid instructions for calculating the Solar Revolution, the Lunar Revolution, and the Diurnal Horoscope. The Solar Revolution is particularly important, and the correct method of drawing it, which is frequently misunderstood, is given in this little volume. This consists in drawing a new horoscope for each year of life, based on the exact moment of the solar return to its own place at birth. Experience shows that considerable weight should be attached to the dominant positions in this figure, in addition to the specific aspects for the day which may, of course, not be the actual birthday, in the particular year. The Lunar Revolution the author claims as his own discovery, many years ago. It is now more fully developed, and provides, in his opinion, a reliable indication of the main influences in force on any day of the year—always, of course, with the proviso that these are subsidiary to the influences shown in the birth-map and in the primary directions. One point, however, is not made clear, and does not seem ever to have been made clear by those who write as authorities—and that is whether, in calculating these or any other kind of directions, the map should be drawn for the place of birth or for the present place of residence. To those born, say, in India or Australia, and now living in England or Japan, the point is of considerable importance, and some authoritative expression of opinion would be helpful.

Sepharial illustrates his argument by many striking and interesting examples, but there seems to be an error when he refers (on p. 76) to the great Napoleon as having had Saturn in the Midheaven in direct opposition to the Moon. The horoscope which gave Napoleon Saturn in the Midheaven and Libra rising has been discredited by many competent judges (among them the late Dr. Richard Garnett), and it seems now to be generally accepted that he was born with Scorpio rising and Saturn in the 9th house. But apart from this, *The Daily Guide* is a mine of valuable information, and should form part of the library of every practical astrologer.

E. M. M.

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THOMAS LAKE HARRIS AND HIS OCCULT TEACHINGS. By W. P. Swainson. 6½ in. × 4½ in., pp. 68. London: Messrs. William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 2s. net.

CONCERNING both the personal character and the validity of the seership of Thomas Lake Harris the most diverse opinions would appear to be possible, and have, in fact, been held. Harris' philosophy was very eclectic, though essentially Christian at its core, and may be regarded as a convenient nexus between the mysticism of the East and that of the West. But his theories lie closest to those of Swedenborg. The resemblance may be urged in support of his claims; alternatively it may be held to accuse him of plagiarism. Certainly there are many passages in Harris that read like translations from Swedenborg, but translations in which something of the cool logic of the Swede has been lost, and whatever elements of fantasy there may be in his writings exaggerated and exalted to the place of chief moment. In any case, however, Harris is significant, and has said many things of interest. His system of mystical philosophy is elaborate and abounds in detail, and Mr. Swainson has faced an immensely difficult task in the attempt to compress it into the present slim volume. That he has succeeded is exactly what readers of his previous works would expect. He has avoided controversy as far as possible, and has treated Harris very sympathetically, though, as he points out in his final chapter, "there is a great deal in the writings of Lake Harris that is open to criticism . . . and even after a more or less comprehensive study of his writings it is difficult to bring oneself to accept many of his statements," instancing in particular Harris' theory of the origin of evil and his prophecy concerning the impending world-crisis. There is a useful chapter in the book devoted to Harris' poetry. Some of this reached a high level of excellence. The following poetic expression of the Swedenborgian doctrine of uniqueness is certainly of this quality :

" . . . No two men ever saw the world
Alike through outward eyes, or ever heard
Just the same music in the wild birds' hymn
Or the deep moaning of the wakeful sea."

The truth is one which we shall, perhaps, do well to bear in mind in endeavouring to arrive at a just valuation of Harris' work. The task is no light one; but Mr. Swainson has lightened it by this excellent summary of Harris' teachings. Indeed, those who would essay it are likely to find his book an indispensable introduction. H. S. REDGROVE.

RAPHAEL'S ALMANAC for 1923. 8vo. Paper. Pp. 132. London: W. Foulsham & Co., Ltd. Price 9d.

RAPHAEL'S ALMANAC for 1923 is to hand. This almanac, which we understand enjoys a very considerable sale, is of a more popular character than Zadkiel's Almanac, which appeals more specifically to the astrological student. Raphael's is published at 9d., but it does not contain, as does Zadkiel's, an ephemeris of the planets' places for the year, this being separately published in a handy form at 1s. net. The price of the two together is thus 1s. 9d. It must, however, be conceded that the inform-

ation in Raphael's Ephemeris is very excellently arranged for the convenience of the student. Raphael, in his almanac, specializes on the planetary positions at the new moons, which is, it appears to us, a good point. In the present instance he opens with a regret at the failure of the last Government to carry out its promises, and the expression of hope that Lord Derby will succeed Mr. Lloyd George. Raphael's choice—never in the least degree a probable one—was ruled out two months before the date of the present almanac. The Editor may, however, have looked with an unfavourable eye upon the cross-aspects in Mr. Bonar Law's nativity.

A. L.

A MANUAL OF GRAPHOLOGY. By Arthur Storey. 7½ in. × 4½ in., pp. 124. London: Messrs. William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 2s. 6d. net.

I do not know how far, if at all, graphology can be classed as an occult art; but, as concerns the validity of its claim that much concerning the character of a person can be gleaned from his or her handwriting, there can be no doubt. I had an interesting personal experience of this myself, some years ago, when I submitted a specimen of my handwriting to a graphologist. The lady in question made one very bad blunder concerning a matter of importance, but in all the other details she was remarkably correct, even to the extent of stating that I was interested in telepathy, a subject upon which I was engaged in writing at the time. It is true the lady claimed to be a psychometrist as well as a graphologist, so perhaps the test was not conclusive; but I think every one will agree that the broad outlines of character, at any rate, are indicated by a person's handwriting.

Mr. Storey has made a deep study of the subject and deals with every aspect of it in his book, which it can be said fully maintains its claim to be of a practical character. He points out that physiological causes as well as psychological ones may account for various peculiarities in the handwriting, and that the same peculiarity may be the result of different causes in different persons: to arrive at a reliable conclusion it is necessary to judge a person's handwriting as a whole. I am not quite sure that he allows sufficiently for the influence of education, which may account for the writing being perpendicular or sloping and also for the nature (or absence) of the margin.

In his opening chapter Mr. Storey indicates that it is because the act of writing—the actual forming of the letters and so on—is so largely the work of the subconscious mind, where the feelings reside, the active attention being engaged with the expression of thought, that our writing reveals so much to the trained eye. The point is one of much interest and importance and would seem to imply the significance of the study of handwriting for psycho-analysis. The work closes with a long chapter entitled "Scheme for the Systematic Observation of Traits in Handwriting," which constitutes a most useful guide for those who would become proficient in the art of graphology.

The book is illustrated with many specimens of handwriting, including a large number of signatures of well-known men and women.

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SAINT-MARTIN, The French Mystic, and the Story of Modern Martinism.

By Arthur Edward Waite. 6½ ins. × 4½ ins., pp. 78. London: Messrs. William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 2s. net.

THE works of Louis Claude de Saint-Martin are better known in France than in this country. They aroused very considerable interest at the time of their publication, and the cult of modern Martinism (whose head-quarters were at Paris and whose Grand Master was the late Dr. Gerrard Encausse, better known as Papus) has served to keep this interest alive in recent years, although it appears to have emphasized the occult rather than the mystical, and in Mr. Waite's opinion more important, side of Saint-Martin's teaching. Previous to the war the cult had spread almost throughout the civilized world, but since this devastating event and the death of its Grand Master, the order has lost its unity and is perhaps not destined to persist. Mr. Waite has already familiarized English readers with the life and works of Saint-Martin in an admirable life of the mystic which was published in 1901. The next year saw the publication by Papus of a work on Saint-Martin, which, while it made available new information concerning its subject, put forward certain rather extreme and untenable views. Papus claimed to base his work on unpublished documents and, failing the publication of these, it is impossible to judge with certainty as to the validity of many of his assertions and inferences. As Mr. Waite says, a definite life of Saint-Martin has yet to be written. His present life is based entirely on published works. Within the limits of its size it is altogether adequate; Mr. Waite expresses no extreme opinions and, judging from Saint-Martin's writings as a whole, it seems extremely unlikely, to say the least, that the publication of any hitherto unpublished document will necessitate Mr. Waite retracting one word of it.

The point at issue between Papus and Mr. Waite is the question that divides the mystic path and that which nowadays we should call spiritism. Early in his life, Saint-Martin was initiated by Martines de Pasqually into an order which had as its object the practice of ceremonial magic. Positive results were obtained and communications emanating *ex hypothesi* from superior intelligences were received. Saint-Martin received this enlightenment, if such it were, enthusiastically: but the young occultist was destined to develop in later years into the mystic, and Mr. Waite suggests that the finest things are said in his works when he "is speaking on the warrants of his own proper insight." When he was about forty-five, Saint-Martin became acquainted with the works of both Boehme and Swedenborg. He realized, in spite of all formal differences, the presence of sympathetic spirits and was especially attracted by the writings of the German mystic.

I think the only quarrel I have with Saint-Martin is his seeming love of mystery. We are constantly hearing of secret orders and societies and of things in his works that he is pledged not to reveal. All this mystery seems to be unnecessary, and the veils would appear to cover nothing more than is pretty plainly revealed in such publications as *The Proceedings of the Society for Psychical Research*. It makes the task of a biographer unduly difficult. Mr. Waite has succeeded admirably and has added another excellent volume to Riders' 'Mystics and Occultists' series.

H. S. REDGROVE.

THE OCCULT REVIEW

SONGS FOR ALL SEASONS. By Elise Emmons. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4.

NO ONE could turn over the pages of this little volume without feeling at once that its author possesses a heart overflowing with the milk of human kindness, and that this very sympathy impels her to seek expression in a copious outflow of simple and more or less tuneful verse, touching on many subjects, grave and gay. Already four small books of the same order have flowed from Miss Emmons' pen, and in a prefatory note to this her fifth work she remarks that it is "because so many kindly letters have come to me from lowly and sorrowful hearts, expressing the help and comfort they have found in my Poems, that I am encouraged to continue the work, which is a source of daily happiness!"

Some dedicatory lines "To Queen Alexandra" express a fervent sentiment that will find a responsive echo in all loyal hearts. And here is an appropriate thought for Christmastide:

"Make every day a Christmas day
Throughout the livelong year,
Then happiness shall gild thy way,
And every day bring cheer!

"If Christ within our hearts be born—
His Spirit to us given—
We'll surely find each separate morn
How close to Earth is Heaven!"

EDITH K. HARPER.

THE NEW PSYCHOLOGY, and Other Sketches. By the Rev. A. Blackham. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4. Price 1s. 6d. net.

THE *New Psychology* is a sensible little book—brief, practical and to the point. It deals with the "Power that Works in us to Will and to Do," and the application of that Power to the life of the individual and to the world of which he is an integral part.

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Without involving himself in technical subtleties, or in the revolting jargon of "Psycho-Analysis," the author simply reminds us that "There is One to whom New Psychologists constantly refer when speaking of Faith, and whom I like to think of as the Great Master Psychologist. He it was who said: 'If ye have faith as a grain of mustard seed, nothing shall be impossible unto you.' And also, 'What things soever ye desire when ye pray, believe that ye have received and ye shall have.'"

The "New Psychology," indeed, is but the reaffirmation in modern terms of a spiritual truth which, having struggled to express itself from of old, in divers forms and creeds, came to supreme fulness in the teaching of the Divine Master Jesus, and these short "Sketches" contain some of the thoughts most needed to counteract the deadly pessimism of to-day.

EDITH K. HARPER.

THE CURSE OF KALI. By Arthur Greening. Cr. 8vo, pp. 211.
London: Jarrolds, Ltd. Price 6s. net.

ARTHUR GREENING'S novel is frankly a romance of action rather than of character drawing, and lovers of the mysterious and occult, strongly flavoured with adventure, may spend a pleasant hour or so in its perusal. Concerned as it is with the dread community of Thugs, once rampant in the continent of India, and the lowest form of Kali worship, there is ample material for creating an atmosphere of tensy and horror—material of which the author freely avails himself. The story is packed with incident and moves at a terrific pace, holding the reader breathless to the end—which comes all too soon.

The hero, by saving a venerable Hindu seer from the Kali worshippers, incurs the vengeance of the Thugs. His friend and sweetheart also become involved. The Mahatma—for such he proves to be, and the bearer of a name held in reverence in Theosophical circles—repays his debt of gratitude by saving the lovers from their terrible fate, after, of course, many suspense-provoking crises.

One word of adverse criticism we have to offer when we remark that a certain section of the public who might be drawn to reading the novel will scarcely appreciate the picture of "Koot Hoomi" with "flashing knife" wreaking his vengeance on the leader of the Thugs! H. J. S.

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Sold by The Sunwise Turn, 51 East 44th Street, New York.

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" He that is pure is free from the weight of evidence." . . .

" Wounds that are healed should never be opened. Abide in thy soul in the Secret Place of the Most High." . . .

The Author dedicates her work to "The Angel of the One Who Reads." Those who care to read will understand.

EDITH K. HARPER.

THE WAY TO WILL-POWER. By Henry Hazlitt. J. M. Dent & Sons, Ltd., 10 Bedford Street, London, W.C. Price 4s. 6d. net.

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R. B. INCE.

VERSE. By Bayard Elton. London: Arthur H. Stockwell. Pp. 25. Price 1s. 6d. net.

THIS tiny and unpretentious booklet contains nineteen poems, most of them on religious subjects. They are too slight to admit of serious criticism, but in at least one instance—that of the lines beginning "I sat alone In the silent house"—one feels that the author had an idea which he could have developed more fully, had he desired. The indiscriminate use of the pronouns "thou" and "you"—

"Who is thy companion, pray,
Sitting with you through the gloomy day?"

which recurs several times, would be better avoided. Perhaps the best of these pieces is the last, *The Scourge of Heaven*, which seems stronger than the others, both in conception and in construction, and whose final lines may be quoted here:—

"Sweet pain! Sweet angel of a mighty truth!
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The Author claims to have proved many times the efficacy of the silent Ministry advocated in this teaching. No doubt but for such " Silent Ministry " this poor old world of ours might be in an even worse plight than it appears at present to be. And possibly, for example, a united effort of Silent Thinkers might tend to alleviate the terrible conditions of many of the unemployed. At any rate let us all try. In Matthew Arnold's words : " The seeds of Godlike power are in us still."

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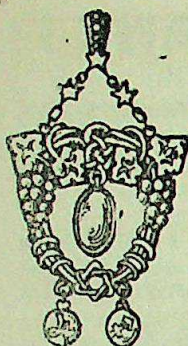
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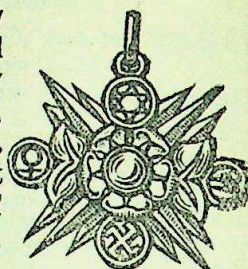
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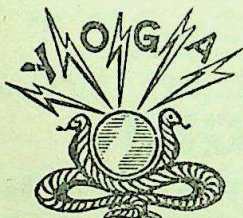
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NOTES OF THE MONTH

A PICTURE once appeared in *Punch* of a very strait-laced old lady who was accosted in the street by one of those terrible news-boys with strident voices whom we know so well. He was holding up for her delectation a copy of an evening paper with full details of the latest society scandal, and screaming in her ears, "'Ere y'are, miss, horful revelations!" This picture was recalled to my mind by the publication of the late Mr. A. P. Sinnett's book of very

THE
FOUNDERS
OF THE
THEO-
SOPHICAL
SOCIETY.

frank disclosures with regard to the personalities, characteristics and foibles of the most prominent figures in the early days of the Theosophical movement.* It must be admitted that the people to whose initiative the foundation and building up of the Theosophical Society was due, from Madame Blavatsky downwards, are by no means depicted as saints from stained-glass windows in this very frank and inti-

* *The Early Days of Theosophy in Europe*, By A. P. Sinnett. London: Theosophical Publishing House. Price 4s. net.

mate record. We see their characters, to be sure, as coloured by the preferences and prejudices of the author, and Mr. Sinnett with all his estimable qualities was something of an egoist and found it difficult to realize that there were other view-points than his own, and it is necessary therefore to take his portraits and descriptions with the proverbial grain of salt. Mr. Sinnett, indeed, had the qualifications of a first-class journalist, and possessed an eminently perspicuous style, and few could put their case with greater lucidity and force. But it must be allowed that the poet's verse was true of him :—

✓ They see not clearliest who see all things clear.*

With this proviso it cannot be denied that the revelations in question, for revelations they most undoubtedly are, throw remarkable sidelights on the early days of the Theosophical movement, and provide most entertaining, and indeed spicy, reading. One may be permitted an expression of some surprise that a book of the kind should have been issued from the leading Theosophical publishing house in this country. It may be suspected, indeed, that the incident of its publication points to certain rifts and divisions in the Theosophical Society itself, some members of whom are of Paul and some of Apollos. At least, it would surprise me if it were not resented in quarters where Madame Blavatsky's memory is held in reverence to the depreciation of other and later leaders of the Society.

Mr. Sinnett in those early days did yeoman's work for the movement. Nothing tended so greatly to popularize Theosophy among the general public as the writing of the *Occult World* and *Esoteric Buddhism*. *Isis Unveiled* (with all its defects) and *The Secret Doctrine* were monumental works stamped with the genius of their writer, even if her responsibility for their contents was of a partial character. But these ponderous tomes would never have introduced the main tenets of Theosophical doctrine to the man in the street in the way that Mr. Sinnett's lucid if sometimes somewhat superficial expositions most undoubtedly did.

MR. SINNETT'S PROPAGANDA. But Mr. Sinnett, who knew Madame Blavatsky well, feared above all things her imprudences and indiscretions, and dreaded, as it proved not without some valid reason, that they might bring disaster upon the movement. He attempted accordingly the impossible task of keeping the High Priestess of the movement in the background, an attempt somewhat similar to producing Hamlet.

* Sir William Watson.

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while excluding the Prince of Denmark. Needless to say the effort was foredoomed to failure, and it is not at all surprising that it led eventually to a considerable coolness between Mr. Sinnett and H. P. B., and to our author pursuing his special work in the movement on somewhat independent lines to the rest of the Society.

It will be within the knowledge of most of my readers that when Mr. Sinnett first got in touch with Madame Blavatsky and the Theosophical Society, he was editor of *The Pioneer*, the well-known Anglo-Indian daily newspaper, a position which, indeed, he had occupied for some eight years previously. Both Mr. Sinnett and his wife were interested in spiritualism, and hearing that Madame Blavatsky and Colonel Olcott had arrived in India

THE
SINNETTS
MEET
MADAME
BLAVATSKY
AND
COLONEL
OLCOTT.

it occurred to them that it would be a good idea to make their acquaintance. The head-quarters of the Sinnetts were at Allahabad, and this was where Colonel Olcott and Madame Blavatsky eventually met them after an extended tour in Southern India and Ceylon. They came as visitors to the Sinnetts' house, the invitation having been extended, in what might appear a rather rash manner, to total strangers. Mr. Sinnett notes the impression of H. P. B. first conveyed as entered in his wife's diary for the day, December 4, 1879: "A most original old lady who promises great amusement." The first subject discussed was of course spiritualism. Madame asked if they had tried any experiments. Sinnett replied that they had done so, but without any results, "not even so much as a rap." "Oh," replied H. P. B., "raps are the easiest things to get," and thereupon put her hand on the table. "At once," says Mr. Sinnett, "raps of the genuine spiritualistic order were heard all about it."

A day or two later an incident occurred which Sinnett suggests created a rather disagreeable impression, but it certainly appears to me that his attitude towards the incident is difficult of explanation. They were sitting round the fire and Colonel Olcott had been talking about Madame Blavatsky's magical performances

THE
INCIDENT
OF THE
CIGAR-
HOLDER.

in New York. In this connection it was suggested that she should materialize something for them then and there, and Mr. Sinnett proposed a cigar-holder as the object to be produced. "Madame Blavatsky," says the author, "went through some preliminaries, rubbing Colonel Olcott's meerschaum pipe in her hands, and then simply putting her hand into

her pocket produced a cigar-holder." "The performance," comments Mr. Sinnett, "as an exhibition of magic was so absurd, so grotesquely destitute of any evidential value, that it was difficult to know what to say." In spite of this observation, however, Mr. Sinnett offers no solution of the problem of how Madame Blavatsky was able to produce out of her own pocket a cigar-holder, the precise object for which Mr. Sinnett had just asked, without any apparent means of obtaining it anywhere. Had it been a cigarette-holder the matter would have been very different. Madame Blavatsky was of course an inveterate cigarette-smoker, and that she should have a cigarette-holder in her pocket was by no means unlikely. In asking for a cigar-holder, however, Mr. Sinnett presumably chose an object which it was almost inconceivable she could have about her person. Ladies even now do not smoke cigars, and I have never heard it alleged of Madame Blavatsky that she was ever seen smoking one. The choice was Sinnett's. What, one may ask, were the mathematical probabilities against Madame Blavatsky having such an article in her pocket? Certainly, I should imagine, millions to one. What the actual explanation of this incident was we can only conjecture. Surely in any case it argues considerable stupidity on Mr. Sinnett's part not to have been impressed by it. I would suggest that the most probable solution is that Madame Blavatsky had deliberately put the cigar-holder into her pocket beforehand, and led the conversation up to the question of the test, and that she had then willed Mr. Sinnett to ask for the very object that was in fact already in her possession. Other explanations may be possible, but this certainly seems to me the most plausible. Actually Mr. Sinnett writes: "When my wife and I were at last alone together we looked at one another. No words were needed. Were we really in the hands of a clumsy impostor?" Mr. Sinnett seems to think it the most natural thing possible that Madame Blavatsky should take out of her pocket an article which perhaps she had never had in her pocket in her life before, and which was precisely the object chosen apparently at random by Sinnett himself as the test of her genuineness!

It has, of course, been confidently maintained that Madame Blavatsky materialized articles or duplicated articles already in existence. I confess, however, that I find it difficult to credit such performances. "As time went on," says Mr. Sinnett, "the disagreeable impression produced by this incident faded away," and they became greatly attached to the old lady. She was

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unquestionably good company, though she gave considerable offence by the rude treatment which she meted out to Colonel Olcott, and the manner in which she abused and tyrannized over him. Mr. Sinnett narrates that the Colonel asked on one occasion: "Do you think I would stand going about with that mad French-woman if I did not *know* what lies behind her?" Madame Blavatsky, of course, like most aristocratic Russians, used French as a conversational language.

Anyhow, in spite of rather mixed feelings, the Sinnetts were induced to throw in their lot with the Theosophical Society. It was very early days then with the Society, its alleged foundation in New York some five years earlier having been more or less abortive. No one quite knew what the aims and objects of the Society really were, or what ultimate destiny awaited it. The Masters, it was thought, would decide this in due course. As a matter of fact, it had fallen under the suspicion of political intrigue with Russia. Colonel Olcott wrote to the Foreign Secretary asking that this suspicion should be removed, and pointing out its utter lack of foundation. In the letter in question he describes the Society as organized "for the purpose of studying the religions, philosophies and sciences of ancient Asia."

A second visit was paid by the Colonel and H. P. B. to the Sinnetts at Simla during the hot-weather months—September, 1880. Mr. Sinnett observes that the manifestations of occult power then freely given had a profound effect upon his mind. Now began the receipt of letters from one of the brothers to Mr. Sinnett through the mediumship of Madame Blavatsky—the first of a long series which formed subsequently the groundwork of Sinnett's two well-known works, the *Occult World* and *Esoteric Buddhism*. Of these letters Mr. Sinnett says: "They were certainly inspired by K. H., but for the most part, if not always, were dictations to a competent clairaudient amanuensis," this amanuensis being, generally speaking, Madame Blavatsky. The method, however, by which the communications were obtained, was not realized by Sinnett at the time, and he afterwards maintained that Madame Blavatsky improved upon the communications received, and that these improvements were sometimes peculiarly unfortunate.

Mr. Sinnett wrote the *Occult World* during the voyage home to England in March, 1881. On his arrival there he first made the acquaintance of Messrs. C. C. Massey and Hood, who were then

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the leading members of the embryonic Theosophical Society in London. Everybody was curious, and members were on the tiptoe of expectation, looking for new and sensational revelations of Nature's hidden powers. During this visit Mr. Sinnett gave the first of a number of lectures on his occult experiences at the house of Sir Louis Pelly, in Eaton Square. The effect of these lectures, in conjunction with the publication of Mr. Sinnett's books, was to arouse great interest in London society, and the discussion of the claims of Theosophy was for a time on everybody's tongue. Other books which helped in no small degree to stimulate interest were the *Life of Paracelsus* by the brilliant and learned Dr. Franz Hartmann, and his *Magic, Black and White*, which was a sort of guide to the principles of Occult Philosophy from the Theosophical standpoint. In these days the strong line of demarcation between the activities of the Theosophical Society and the Society for Psychical Research were not accentuated in the way they became later. The desire to probe the hidden laws of Nature was strong with both societies, and there seemed no reason why a member of one should not be also a member of the other. Frederick Myers was, in fact, associated with both, and Mr. Sinnett records how, in 1883, when in London, he made the acquaintance of Frederick Myers, Edmund Gurney, and Professor Sidgwick, and was received by them all with great cordiality.

Another focus of similar activities was found in the followers of Dr. Anna Kingsford and Mr. Edward Maitland, whose recent publication, the *Perfect Way*, had served to draw attention to the results of the collaboration of this remarkable pair. Anna Kingsford and Edward Maitland's main idea was the rehabilitation of Christianity on a mystical basis, interpreting the gospels in an allegorical sense. They approached occultism from an almost entirely Western standpoint, whereas the main interest of the Theosophical Society lay in occult philosophy as seen through Oriental glasses. When, therefore, Mrs. Kingsford was approached and invited to become president of the Theosophical Society, and actually accepted this position, it is not very surprising that the arrangement failed to work. From the very first there was a succession of hopeless misunderstandings, and Mrs. Kingsford found herself at variance with the vast bulk of the members of the Society. Madame Blavatsky had in the meantime established herself in India with the intention, as

ANNA
KINGSFORD
AND
EDWARD
MAITLAND.

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she announced, of remaining there permanently. The "boom," however, in Theosophy in London, as Colonel Olcott phrased it, led to her reconsidering her decision, and deciding to return to England, much to the horror and dismay of Mr. Sinnett.

I knew [he says] that the theosophical movement had now taken root in London on a social level that would be quite out of tune with the personalities of the two "founders," especially with that of Colonel Olcott. Madame Blavatsky's manners were very rough, but every one of quick perception would see that her roughness was deliberately assumed—that she was not ignorant of refined ways and customs, even while aggressively flouting them. Moreover, she had tact in emergencies, and was conscious of influences that would guard her from giving needless offence to English people of the kind now becoming interested in Theosophy.

SINNETT'S Still, even so far as she was concerned, her coming would
FEARS OF be a serious danger. Our experience in introducing her to
H. B. P. AND Anglo-Indian friends had not been encouraging. One
COLONEL had to know her very thoroughly to be able to ignore
OLCOTT. characteristics that were repellent rather than attractive:
Even as regards her powers, which rendered her the object,

in consequence of my description of them in *The Occult World*, of excited interest among the most earnest members of the growing society, I knew how easily their exhibition by some clumsiness on her part would provoke suspicion rather than trust. It was supremely desirable in the interests of the movement that she should remain away from England. For any persons whose ardour was sufficiently intense to take them to India on a pilgrimage to see her—well and good. By the hypothesis their zeal would stand the strain. But with Madame Blavatsky in London, amidst the flood of people mostly belonging to the upper strata of society, I knew that trouble must ensue.

As regarded Colonel Olcott anxieties of that order were intensified to a terrible extent. I myself had cause to respect Colonel Olcott's character very sincerely. I knew him to be irrevocably devoted to the cause which was ever assuming more and more commanding importance in my own sight, but the superficial aspects of his personality were of a kind quite certain to set the teeth on edge with Englishmen of the type of those who were leading the Psychic Research movement, and already in the most intimate and cordial relationship with ourselves—the importers of Theosophy into this country—and with those who had already allied themselves with us as exponents of the new revelation.

Mr. Sinnett protested, but not unnaturally quite in vain. In the meantime Dr. Anna Kingsford's year of office had expired, and though apparently she expected to be re-elected, Mr. Sinnett (deliberately standing aside himself) proposed Mr. Finch in her place, and he was almost unanimously chosen for the post. The return of Madame Blavatsky and Colonel Olcott to England had consequences quite as bad, if not worse, than any Mr. Sinnett had anticipated. H. P. B. was furious with the gaucheries of her colleague, which caused umbrage to the members of the S.P.R.,

and, very soon after, Madame Blavatsky's magical feats in India began to arouse suspicion. It was decided by the S.P.R. to send out Mr. Hodgson—afterwards so well known as the President of the American Society for Psychical Research—to India, to investigate the facts of the case. The investigation was not at first taken very seriously by the members of the Theosophical Society, which continued to grow in numbers and popularity. When at

THE
HODGSON
REPORT.

length it was published it proved a veritable bomb-shell. There was no attempt on Mr. Hodgson's part to mince matters. He had arrived at the conclusion, on what was to him perfectly convincing evidence, that the Blavatsky phenomena were fraudulent throughout, and he did not hesitate to say so. Needless to say, the committee of the S.P.R. endorsed his report. In this endorsement they stated that they regarded Madame Blavatsky "neither as the mouthpiece of hidden seers nor as a mere vulgar adventuress." She had, they maintained, "achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history."

Naturally the publication of the report led to violent controversies. Two of the witnesses in particular, Monsieur and Madame Coulomb, were charged with giving deliberately false evidence out of enmity to Madame Blavatsky or from pecuniary motives, and evidence was produced with regard to their past careers which threw a very dubious light on their *bona fides*. The two sides of the question have not failed ever since to find their ardent champions, and Madame Blavatsky's adherents maintained, not without some show of reason, that Mr. Hodgson

THE TWO
SIDES
OF THE
QUESTION.

had been imposed upon, and had arrived at his conclusions too precipitately. One thing is perfectly obvious. Mr. Hodgson, having satisfied himself of fraud in certain specific instances, put down all the phenomena that occurred in connection with H. P. B. to the same cause. All those who knew her well were perfectly aware that this sweeping condemnation was absolutely unjustified, and it was perhaps as natural for those who were familiar with the genuine phenomena which had occurred in her presence to maintain that everything she had done was equally above board as it was for the other side to declare that all was equally fraudulent. The fact is, Madame Blavatsky's composite nature contained, along with great mental powers and marvellous intuitions, many of the elements of that mischievousness which we are accustomed to associate with naughty children, and

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it was, I cannot help thinking, physically impossible for her at times to resist the temptation of playing upon the credulity of

her audience. The temptation was all the greater
 COMPLEX when this audience lent itself by its ready gullibility
 CHARACTER to this species of child's-play. Beyond this there were
 OF MADAME the inevitable conditions incident to a supremely
 BLAVATSKY. mediumistic temperament. Mediums have been

frequently accused of fraud, not without conclusive evidence, when it is morally certain that their actions were entirely outside their own control, and that they were not aware of what they themselves were doing. Psychic automatism lends itself to forms of self-surrender which involve serious danger unless some unseen power is ever present to keep watch at the door. Even the ordinary writer of automatic script is aware of the risk of obsession that this apparently harmless occupation is liable to entail,* and for a person like Madame Blavatsky, who had been throughout her life the medium of communication for Powers from the other plane, the peril must have been one which required constant watchfulness to guard against.

If [says Mr. Sinnett] Mr. Hodgson had not conclusively ascertained that she (Madame Blavatsky) sometimes cheated, he could never have satisfied his own mind with the extravagantly improbable hypothesis, involving conjuring apparatus and sleight of hand, which he invoked to discredit what were really genuine phenomena. Nobody could arrive at sound conclusions about her by collecting evidence about her. Only by the extreme intimacy with her that my wife and I acquired during her frequent and protracted visits to us at Allahabad and Simla, and afterwards by painful experiences of her behaviour in London, in 1884 and 1885, could we have reached that understanding of her complex nature which made us remain her champions through the S.P.R. attack, and ultimately disgusted us to that extent that her blind devotees grew cold to us in turn.

Mr. Sinnett gives an instance which throws a striking side-light on Madame Blavatsky's love of what appeared to her purely harmless trickery, but which did her reputation in the end such grave injury. The following were the circumstances under

which Mr. C. C. Massey resigned his membership
 THE of the Theosophical Society. Mr. Massey had
 RESIGNATION manifested the desire he felt for proof of the exist-
 OF MR. C. C. ence of the Adepts. A letter in corroboration of
 MASSEY. this, doubtless written automatically by H. P. B.,
 was conveyed to him to satisfy his doubts. Apparently Mr. Massey imagined that the letter in question had been precipitated

* See, among other evidences, those contained in *Voices from the Void*, by Hester Travers Smith. London: Wm. Rider & Son, Ltd.

into his pocket by some occult means. There was, however, nothing more remarkable about the delivery of the missive in question than that of other missives which are daily delivered by the postman from house to house. H.P.B., however, could not resist giving the whole incident an atmosphere of mystery. She sent the letter to a friend of hers, instructing him "to put it into M.'s pocket or in some other still more mysterious place" at a time and under conditions which would fail to arouse suspicion. Massey, on learning the actual facts of the case, was naturally disgusted, and wrote reproachfully to Madame Blavatsky. Madame, while admitting the deception, maintained the genuineness of the missive, adding the following significant observation: "I saw nothing in it then, as I do not see now, of so dreadful [*sic*]. It is only a proof that I have not received my education in London, and that our notions of the honourable and dishonourable differ." Mr. Sinnett's misgivings

THE
S.P.R.
LEARNS A
LESSON.

of the trouble in which Madame's little peculiarities were certain to land the Theosophical Society is surely not to be wondered at. It was many years after this when the Society for Psychical Research came to learn, in the case of Eusapia Paladino, that even consistent trickery may go hand in hand with occult phenomena which will stand the most rigid investigation, and found themselves compelled to recant in Eusapia's favour an earlier adverse decision. But in the case of Madame Blavatsky a far more complex character and a far more remarkable personality had to be dealt with, and neither Mr. Hodgson nor probably any other members of the Society in question were equal to tackling so profound a psychological problem.

The Hodgson report, in the nature of the case, was an extremely unsatisfactory one, as neither the committee of five to whom the inquiry was delegated, nor Mr. Hodgson himself, ever investigated, or attempted to investigate, the phenomena themselves. The whole problem of these phenomena is a problem of mediumship. Madame Blavatsky undoubtedly possessed the qualities of a medium to an extraordinary degree, and the phenomena that took place in her presence, and which to some extent at least she controlled, were the result of her psycho-physical constitution. It is much more generally realized now by the more advanced men of science that such phenomena contain in themselves nothing miraculous and are quite in accord with the less understood laws of nature, than it was in the days when Mr. Hodg-

THE
BLAVATSKY
PHENOMENA.

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son issued his report. Madame Blavatsky, when too late, saw the danger of utilizing her psychic powers to the extent she did for the purposes of advertising the Theosophical propaganda. As one of her defenders truly remarks,* their production was not in reality nearly so remarkable in itself as the fact that she wrote such a volume as *The Secret Doctrine*, communicating knowledge far beyond what she herself possessed, for the benefit of the world at large, and illustrated with countless quotations from authorities to whom she had no normal access. On this point Dr. Buck, the well-known author of *Cosmic Consciousness*, writes very pertinently as follows :

Every one who has ever read her larger works, even with curious and literary interest, has remarked the almost innumerable references to many books in many languages and written in almost every age. ProFOUND indeed would be the knowledge and priceless the opportunity to verify all these references, made apparently from memory, for it is well attested that she had a small number of volumes of any sort within her reach, and for months together she never left the house in which she was living. Fortunately I have one of the largest libraries of occult and rare books to be found in America, and, as my studies progressed, I kept buying books to which she referred in *Isis Unveiled*, and in *The Secret Doctrine*. Through the clues thus afforded by her writings I was almost unconsciously gathering a mass of testimony in support of the old Wisdom Religion. Given now an individual of fair intelligence, capable of estimating evidence, I could undertake to support the great bulk of H. P. B.'s teaching by outside and overwhelming testimony.

Dr. Carter Blake, again, whose special field of research was anthropology and zoology, was greatly impressed by the knowledge that Madame Blavatsky showed of these subjects, and admitted that he had found her correct where he himself had been in error. "Madame Blavatsky," he adds, "certainly had original sources of information transcending the knowledge of experts on their own lines." HER REAL MISSION. Madame Blavatsky had the most profound faith in the supreme importance of her mission, and she united with this an unassailable belief in the Great Masters who were her teachers, and who made her the channel for their revelations of the old and lost truths of occultism to the world at large. To deny these indubitable facts on account of the foibles and frailties which were part and parcel of her bewildering and fascinating personality is to fall into the same error as was committed by Dr. Hodgson, who having—as he

* See *H. P. Blavatsky: Her Life and Work for Humanity*. By Alice Leighton Cleather. London and Calcutta: Thacker & Co.

believed, and as I think was quite probably the case—caught her playing her foolish and childish pranks, put her down as merely a clever though peculiarly ingenious impostor. Work such as that achieved by Madame Blavatsky could not be accomplished by the cleverest conjurer the world has ever seen, and there is no reason whatever to suppose that she herself had ever any real knowledge of conjuring performances. It would have been well for her reputation had she possessed sufficient self-control to refrain from tricks of the Santa Claus type, but her love of making fun of the credulity of others was quite invincible, and these sort of "goings on" were bound to meet with short shrift from the grave and staid investigators of the S.P.R. to whom phenomena were everything, and who had no appreciation or understanding of the profound problems of philosophy which to Madame Blavatsky were the all in all of her earthly mission.

What Madame Blavatsky would have thought of many of the later developments in the Society of which she was the real if not the nominal founder, we can only speculate, but there are some at least of these which it is not difficult to see that she would have regarded with horror and reprobation, and we may be sure that in such cases she would have expressed her opinion with her usual vigour, not to say violence. The schisms that have arisen

THE
"BACK TO
BLAVATSKY"
MOVEMENT. since her death and that of Colonel Olcott have rent the Society asunder, and it is small wonder that a "Back to Blavatsky" movement has arisen, the object of which is to recall the minds of Theosophists to the Faith as it was in the early days of the Society's existence, and away from the wild chimeras and unfounded dogmas which have brought it into disrepute.

It is a matter for regret that some of the brightest spirits and most learned scholars and seekers after truth in the earlier days of Theosophy have been lost to the Society through what must appear to the outsider to have been serious errors of judgment on the part of its leaders and counsellors. Whatever

THE
PRICE OF
DISSENSION. view we may take of the action adopted in any specific instance, it is useless to shut our eyes to the fact that a Society which thus forfeits the support of its most brilliant members, and is divided by internal schisms and dissensions will, inevitably fail to carry out efficiently the great task which it was designed to accomplish. As it seems to me, the Theosophical Society has drifted into narrower and more unfruitful channels, many of them outside the original scope of its activities, while its main objects

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have to a great extent been neglected or diverted, owing doubtless to the loss of the co-operation of those scholars and students who were best qualified to carry on the work. There have also been suspicions, not perhaps altogether groundless, of a desire to sacrifice convictions in deference to orthodox susceptibilities. The S.P.R. has shown itself no less wanting in a capacity to live up to its ideals, and has become now little more than a coterie for the collection of evidence in connection with psychical phenomena, while the tradition of Frederick Myers and the high inspiration of his zeal for the truth seems to have been almost entirely forgotten.

It is a mistake to draw a fancy portrait of H. P. B. which ignores or denies her personal idiosyncracies, however regrettable some of these may have been, but it is surely a greater one on the part of Theosophists to attempt to belittle the genius and work of their great founder for the purpose of glorifying later apostles of Theosophy, whose achievements, whatever their special qualifications or talents may be (and in one case certainly they are noteworthy enough), will not in any single instance bear comparison with those of Helena Petrovna Blavatsky. Mr. Sinnett's book is pre-eminently valuable from an historical standpoint, and will serve the good purpose of rescuing the portrait of a great personality from the region of myth and romance. In reading it, however, we should be on our guard to discount the personal element, and not to lay too great stress on passages where the author's own predilections and prejudices colour the narrative.

THE CASTLE OF GLAMIS, AND THE SUPERNATURALISM OF SCOTLAND

By BERNARD FIELDING

THE ancient Castle of Glamis is one of the many places in Scotland which, to use Sir Walter Scott's phrase, "are favourable to that degree of superstitious awe which my countrymen expressively call *eerie*."

Scott tells us that he himself, as a young man, spent a night at Glamis; and that his mind turned irresistibly towards the awesome legends of the ancient roof that sheltered him; towards the tragedy of that ill-starred Thane of Glamis, Macbeth; and that more modern, yet still ancient, tradition of a mysterious chamber which, somewhere in the recesses of the Castle (its exact position known only to the reigning Earl, his heir, and their seneschal or steward), holds intact its sombre secret, until its locked door shall be burst open by the crack of doom.— "In a word" (says Sir Walter) "I experienced sensations which . . . did not fail to affect me to the point of being disagreeable, while they were mingled, at the same time, with a strange and indescribable kind of pleasure. . . ."

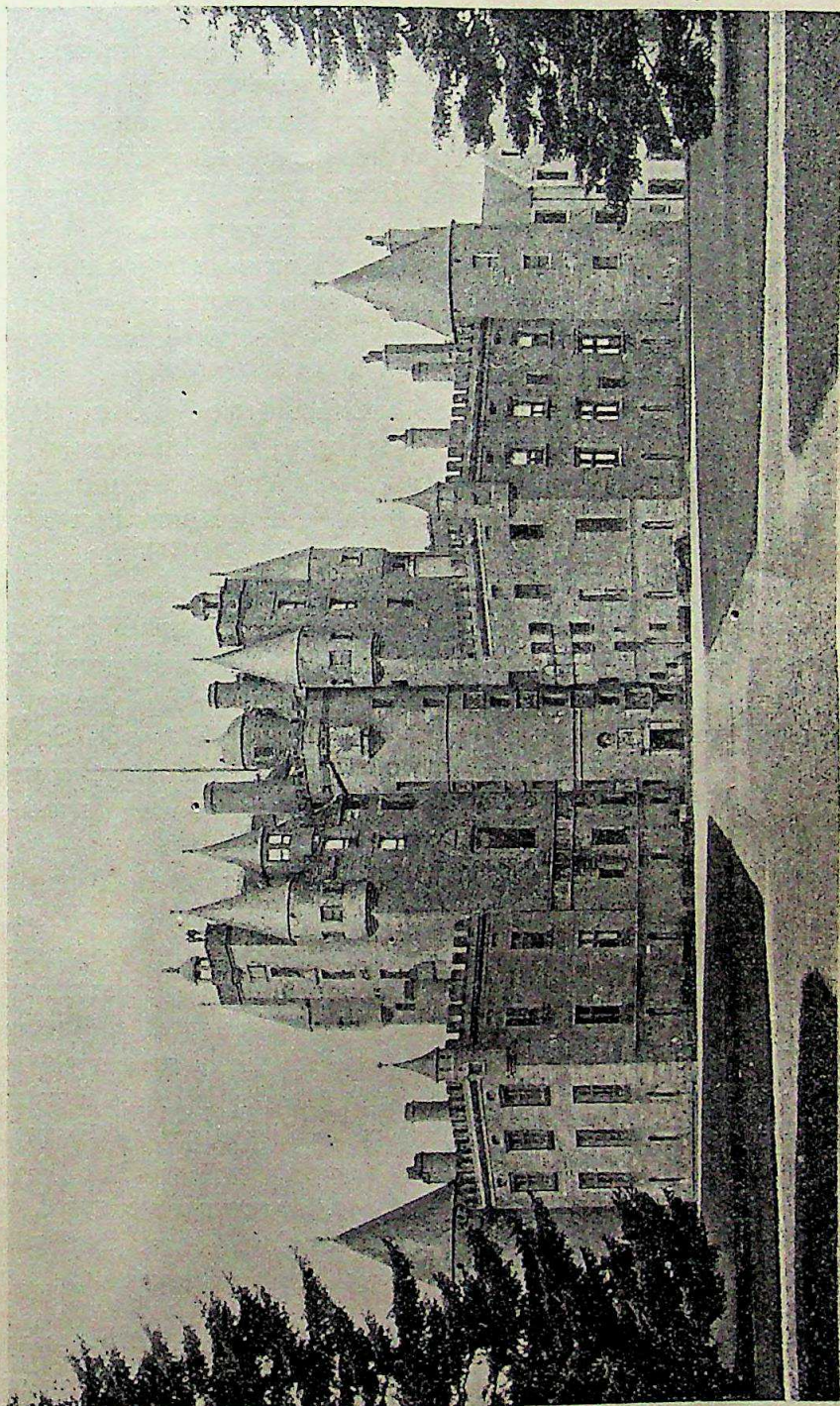
The pleasure of which Sir Walter speaks, and which most of us, in our differing degrees, have experienced, in eerie surroundings or when listening to an eerie tale, is, no doubt, largely dependent on the element of unsolved *mystery* that enters into the eeriness; and, as a writer in the OCCULT REVIEW* a few years ago reminded us, that very element bulks large in the weird lore of Glamis.— "The secret chamber of Glamis Castle . . . is as great a mystery to-day as it was a hundred years ago." We are very far from craving for a definite explanation of that mystery, and are quite content to declare ourselves baffled by the diversities of the current legends; but tales of wonder lose nothing of their mysterious charm by being viewed in their right relation to their background and environment, and, from the occult student's point of view, they gain considerably in credibility and interest.

When we remember the history and the character of that wild lone land, where the Roman conquerors—exquisitely

* R. B. Span, "Glamis Castle and Its Mystery," OCCULT REVIEW, November, 1916.

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sensitive, as they always were, to the spirit of place!—were impelled to build so many altars to the *Dii Campestres*, the unquiet spirits of the heaths and glens, we can understand how Scotland can still boast of its seers and wise women, of its grey-beards who, in youth, “saw the fairies,” and, last but not least, of its “grim towers haunted by the perturbed spirits of those who did, or suffered, evil within their walls.” The whole genius and destiny of the land make these things inevitable.

In the old days, as we know, Scotland was rent with incessant internecine strife, and in the pauses of actual warfare, the gloomy hours of defeat or exhaustion, the men of strife became men of deep melancholy and foreboding.

It was unavoidable that such men should see the Other World through the blind haze, the blood-red mist, that hung over This, and that the ghosts which appeared to them, and whose voices they heard, should be spirits of darkness rather than light; phantoms which either inspired to some fatal deed, or foretold its terrible aftermath.

The legend of Macbeth, the demon-deluded Thane of Glamis, however doubtful in fact, is essentially true in spirit; and Macbeth himself has come down the ages to us as a composite figure; the type and mouthpiece of those innumerable “wild Scots” whose deeds of blood were, probably, in their way, equally terrible, and who owed their nemesis, equally to the counsels of fiends.

Shakespeare, as we most of us know, mingled *two* legendary stories of murder by witchcraft in that great tragedy of his.

The Chronicle of Holinshed speaks of a Scottish king named Duffe, who was being slowly done to death by sorcery and magic practised on him by “a sorte of witches dwelling in a towne of Morayland.” The method is the familiar one of roasting a wax image of the King before a fire—with the result that the victim suffers from strange sweats of heat, and gradually “dwines” away.

In this devilish art the witches are, however, discovered and defeated by Donwald, keeper of Forres Castle, and they suffer for their deed the same horrible death they had devised for King Duffe.

But, after their deaths, Donwald himself turns regicide; and when the King is a guest in his Castle, slays him in his sleep.

We seem almost to trace here a suggestion of the vengeful influence of the unquiet spirits of the witches, who desired their enemy to share their damnation; and, at any rate, such an idea

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would be quite in accord with the dark fatalism of Gaelic demonology.

In the actual legend of Macbeth and King Duncan, however, the dice are not loaded quite so heavily against the sinner.

Those spirits of evil, who meet with him and Banquo on the desert heath, are not animated by any special hatred against the Thane of Glamis ; and it is through his own unstable impressionable soul that he is betrayed into their unearthly hands.

Nevertheless, as we know, his betrayal is a peculiarly piteous and terrible one ; and, to the hour of his death, he is attended by supernatural influences which bring with them no single ray of supernatural hope, but effectually increase his crimes and terrors.

The " weird women " of Shakespeare assume, very naturally, the outward garb and shape of the witch, as Elizabethan England pictured that unhappy being. Yet they show, in their deeper characteristics, unmistakable traces of their higher Gaelic lineage, and of that dim Twilight of the older Gods, through which the sad eyes of the early Gaelic seers perceived the spirits of evil fate wandering, over grey hill and dale, and bringing with them strife and gloom, violence and remorse, in dreadful alternation.

When Birnam Wood has at last come to Dunsinane, the fiends have wreaked their will on the doomed Thane of Glamis. But we know, instinctively, that much more remains for them to do, before they can be exorcised. They linger, undying, in the grey country of their birth.

Macbeth was not, of course, of the family of Lyon. That stately Castle, which is associated with his name, and the great central keep of which dates from his times (those of Edward the Confessor), was, for a period, subsequent to his death, a residence of the Scottish kings ; and when Robert II bestowed the Thanesdom of Glamis on Sir John Lyon, in 1372, it was as a special honour to the bridegroom of the King's daughter, Jean.

The Lyons, as Ingram tells us, in his *Haunted Houses and Family Traditions of Great Britain*, brought to Glamis their famous " Lyon Cup " ; that great silver-gilt lion-shaped drinking goblet round which, as round most of its kind, tradition has woven a halo.

The Lyon Cup would seem to belong to that goodly company of " luck " goblets with which the fortunes of a family were thought, in some undefined way, to be bound up and safeguarded ; and as Scott says of its imaginary " counterpart "—the " Blessed Bear of Bradwardine," familiar to readers of

Waverley—it was probably “credited in old Catholic times with certain properties of a mystical and supernatural nature.”

Luck, at any rate, should have attended the bridal of the Princess Jean, with her royal dower, and her gallant husband.

But the times were full of storm; and the gentler “white magic” of the Faith, which the Chiefs professed, had but small effect upon their lives.

The dark Pagan spirits still called from hill and fell; and, in words such as luckless Macbeth had heard, exhorted them to be “bloody, bold, and resolute.”

As Lyon’s brother-in-law, poor King Robert III, said of his distracted country, there was but one place in Scotland where one could then be sure of peace—and that place was the grave!

Ten years after his marriage, John Lyon won that peace, falling, in a duel, with James Lindsay of Crawford, and, as the husband of a king’s daughter, he was borne to the royal burial-place at Scone, to sleep his last sleep among kings. His son succeeded him at Glamis; and from that son, in unbroken succession, comes the House of Lyon, one of the many long lines of chieftains who have borne themselves proudly through “desperate days of bale and ban”; and helped to make history—and legend.

Robert III’s successor, James I of Scotland, was, as most of us know, murdered by Sir Robert Graeme at the Charterhouse of Perth. Before his death he received repeated warnings from a woman gifted with “the sight,” who had seen the king’s wraith, clad in its shroud, and whose “heart, prophetic, knew that *sign* too well.” It was certainly a sign no Gael could have disregarded; but James had been long absent from his own people, as a prisoner in England, and may well have imbibed some of the English scepticism. At any rate, he would not be warned; and went to his death.

His young son succeeded him, as James II; and it is with his reign, and the stormy career therein of Alistair Lindsay, Earl of Crawford, that one of the legends of the Glamis secret chamber is associated.

We say *one* of the legends! For it is natural that the tangled thread of such a tradition should have more than one strand; and that more than one “old unhappy far-off thing” should be concerned in it.

* * * * *

Earl Alistair was a typical product of his turbulent times; one who feared the face of neither God, man, nor devil. He

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rebelled against the King, and laughed at the thunders launched against him by the Church. The terror he inspired is sufficiently indicated by his nicknames of "the wicked earl," "the tiger earl" and "Beardie."

"The wicked earl" was not, of course, a Thane of Glamis; but he appears to have been a frequent and privileged visitor there.

Among his milder vices was that of gambling; and one night, at Glamis Castle, he insisted on prolonging his game into the early hours of Sunday, when the bell was about to ring for early Mass.

His companions, more scrupulous, reminded him of the claims of the holy day, whereat he replied, with a shocking oath, that such things were nothing to him, and that, if he could find anyone to join him, he would go on playing till the crack of doom.

Instantly, a clap of thunder was heard, followed by a knock on the door, and the entrance of a tall dark-clad stranger.

The Earl, undismayed, invited the new-comer to take a hand at the cards; and, furthermore, raised no objection to the proposal that the stakes played for should be the soul of "Beardie" himself!

The issue of such a contest is easy to divine! And this legend invites us to picture the secret room as a kind of "infernal gaol," where the wicked earl, and the foul fiend (or, at any rate, phantoms which bear their likeness), play on till the Day of Judgment; and from whence, on stormy nights, the voice of "Beardie" can still be heard, shouting and cursing over the game.*

We may note that the tale, told and re-told through many generations, varies considerably in its details. One quaint little variation shows the influence of Presbyterian times. The time of the card-playing is given as Sunday *evening*; and the special impiety consists, not in neglecting Mass, but in violating the decorum of the Sabbath.

Another more concise tradition ascribes the ill-name of the secret room to a dark deed of feudal times; and tells how some members of the fierce clan of Ogilvy† (fleeing to Glamis for shelter from what was, only too probably, deserved vengeance!) were shut up in the secret chamber, and left to starve. This, at least, supplies a feasible explanation of the story that when a certain young Lord of Glamis, in a fit of bravado, insisted on

* It may well be heard also at his own Castle of Finhaven, reported to be full of ghosts!

† We may note that "Beardie's" mother was an Ogilvy.

opening the closed room, and peering inside, he fell back in a dead swoon..

The mouldering bones of the starved clansmen would certainly have been a sufficiently appalling sight. But it is not necessary to accept any explanation as final. The traditions that surround "a mystery-room" are likely to be complex. In the Aberdeenshire Castle of Fyvie, for example, there is a secret chamber of which more than one weird tale is told. The famous seer, Thomas the Rhymer, is said to have pronounced a curse on Fyvie. Those were the days in which a curse came more easily to the mouth of a Scottish prophet than a blessing! And, at any rate, the secret chamber seems to have been a place of ill-omen.

One legend describes it, with awesome vagueness, as the spot "where the black plague is walled up." Another associates it with a great hoard of buried treasure, which no one, nevertheless, should venture to go in search of, since it will cost the searcher his life. Another terrorizing story, long believed by the peasantry, was to the effect that if light were *let into* the secret chamber the light of the lady of the Castle would be *put out*. In other words, the wife of the Laird would become blind.

Gloomy lore of this kind is almost bound to accumulate round a secret chamber; at any rate, in the land of the Gael.

But to return to Glamis!—One of the most fearsome legends concerning the secret chamber arose about a hundred years after the death of "Earl Beardie."

In the reign of James V, father of Mary, Queen of Scots, Janet Douglas, widow of the sixth Lord Glamis, was accused of conspiring to take away the King's life by poison and *witchcraft*; and the King, whose implacable hatred of all the Douglas blood seemed in itself a kind of evil enchantment cast on him by hellish powers, refused to save her from the extreme penalty of the law; the cruel death by burning, which the unhappy lady accordingly suffered, at Edinburgh, in 1537.

Those (and they were many) who believed in her innocence, indignantly inquired what evidence there could be against one who, seemingly without ambition, lived a quiet and secluded life in the lonely glens of Forfarshire. Alas! that very seclusion helped to give colour to the accusation.

Traffic with the powers of evil seemed so much easier to pursue, in such remote places; where traces of the Elder Faiths—Druidical circles, Roman altars and the like—abounded; and where the demon-gods seemed still to haunt their temples, and to lie in wait for the souls of men.

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We can almost hear "the weird sisters," who, of old, had lured a Thane of Glamis to "the everlasting bonfire," laugh a horrible laugh of joy over this new triumph.

A little thing, when all the tale
Is told of the weary mass
Of crime and woe, which in Scotland's realm,
God's will let come to pass.

And yet a great thing also ; symbolic of that panic fear of the powers of darkness ; that abiding sense of their malignancy which characterized the place and the time !

We know how especially Scotland was obsessed with the terror of "the witch-wife." Sir Walter Scott speaks of the number of prosecutions for witchcraft which followed, as by a magical and odious contagion, the condemnation of Lady Glamis ; and gives sufficient examples of the popular execration, heaped on the unfortunate accused persons, by gentle and simple alike.

It is some small comfort to think that Lady Glamis was, at least, spared that additional sting of death ; and that she was much pitied by the people, who regarded her as a victim of the royal hatred, and (it was rumoured) of the jealousy of a rejected lover. Yet, for all that, a typical tradition of terror grew up around the poor lady's memory. It was said that, in the hidden room at Glamis, she had practised her black art ; and that, after her dreadful death, the demon who had been her familiar spirit was still imprisoned in the dark chamber, and could be heard uttering fearful cries.

The resemblance between this story and that told of the secret chamber in Castle Hermitage, on the Scottish Border, is too significant to be ignored.

Castle Hermitage, now in ruins, was, in feudal times, the stronghold of the dreaded "Wizard Laird Soulis" ; a much-hated man, who was denounced by his terrorized neighbours as "a magician who had bartered his soul for temporal grandeur," and whose grim tower was looked upon as the scene of nameless rites and deeds.

"The Wizard Laird" came to a fearful end. He was dragged from his castle by his enemies, and executed, in some barbarous fashion—the old chronicles say "boiled alive!"—in another place of ill-omen, suited to the deed ; a Druidical circle, near the castle, known as the Nine Stanes Rig.

The story goes that, when he was led out to die, and perceived hope was gone, "the Wizard" flung the key of the enchanted chamber, where he had practised his black art, behind him, over

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his left shoulder, "bidding the demon whom he still served to keep it till his return."

An old key, which, in comparatively modern times, was found by chance among the ruins of the Castle, was said to be identical with this. But no ill-omened door now remained for it to open; and the demon, presumably, had resigned his charge.

We may hope that the evil ghosts are by now exorcised from its ruined walls.

At Glamis, the exorcism may well be accomplished by other means; for though it is not likely that the Wicked Earl, and the Witch Lady, and the starved Ogilvies, will ever be forgotten, or that the mere blocking up of the entrance to the secret chamber will banish their wraiths altogether from "the glimpses of the morn," yet Time can be trusted to lay a healing hand on most ancestral curses.

Doubtless, we shall still hear of the hauntings of Glamis; of the tall man in armour who is sometimes met in the corridors; of the pale woman's face, with its great sorrowful eyes, seen by a startled guest at an upper window; and of the unaccountable sounds that echo, like unearthly cries, from the supposed direction of the secret chamber. But fear and melancholy are no longer the only sentiments with which the Gaelic mind approaches the Ghost World. So dark a shadow no longer lies on its threshold.

The *taishair*, or second-sighted seer of Scotland, whose weird power seemed once only exercised to predict misfortune, may have sunnier visions to-day; "the wise woman" or "spay-wife" may be more truly *wise*, with a better choice of inspiration!

And the grim towers which still stand, unruined, may ripen into beauty under the touch of love and hope.

Note.—One more tradition of the secret chamber should perhaps be mentioned, since it had once some notoriety. That this room was used as the hiding-place of "a monstrous heir," born, long generations ago, to the House of Glamis, and, like all its goblin kind, gifted with a dreadful immortality, was an old superstition that, perhaps, found credence with the ignorant. The late Lord Strathmore is said to have characterized it as "a damned lie."

COMTE DE SAINT-GERMAIN AS AN HISTORICAL PERSONALITY

BY ARTHUR EDWARD WAITE

AMONG occult personalities of the eighteenth century there is no question that Martines de Pasqually, with his Masonic Rite devoted to a Higher Magic, is of more real consequence than any, while Count Cagliostro is the most obvious and perhaps the cheapest as a professional man of mystery, and Saint-Germain, who came upon the scene before him and quitted it earlier, is the most romantic, unaccountable and attractive. The field on which the pageants of all deployed was the France of Louis Quinze and his successor—in things occult as in others, France being the world's centre, so to speak, at that time. I have been led rather unexpectedly to look at the problem of Comte de Saint-Germain, firstly, because of certain alleged Rosicrucian connections, but, secondly, and at the present moment more especially, because it has been pointed out that a portrait which appeared over his name in my *Secret Tradition in Freemasonry*, published in 1911, is not that of the reputed occult adept but of Claude Louis de Saint-Germain, a French general and field-marshal, whose chequered career is extant in every biographical dictionary.* The indication is correct beyond cavil, and the explanation is that when the volumes in question were passing through the press, a professional Masonic collector was employed by the publishers to furnish portraits, which was done in the case under notice either with insufficient instructions or without due care. It calls to be added that I am likely to be worthy of blame on my own part, as it is probable or possible that I saw the illustrations in proof, and in this case did not realize that an inscription below the portrait itself made evident the blunder. My work has been long out of print, and there the matter must

* He was born in 1707, was brought up by the Jesuits, and was on the point of beginning his novitiate, but was diverted into an adventurous life. He entered the French Army, but killed his man in a duel and fled to Germany, where he served the Elector Palatine. Later on he was in Hungary and fought against the Turks, serving subsequently under the Elector of Bavaria, who became the Emperor Charles VII. He returned to France and received the baton of a Marshal, was French Minister of War in 1775, and wrote on the vices of the military system. He died in 1778.

remain, pending the new and revised edition which I have in my mind. It may be noted meanwhile that in the opinion of Lane and Browne there would appear to be no extant portrait of the occult Saint-Germain, real or alleged, as none is cited in their well-known *Portrait Index*. At the same time the late Mrs. Cooper Oakley prints one—which I am giving in the present article—as the frontispiece to her monograph on the Count which appeared at Milan in 1912.* She gives no account of its source in connection with the reproduction itself, but mentions in the course of her narrative a portrait engraved on copper in the d'Urfé collection, and it may derive therefrom. The question is otherwise not of importance, and it is not unfit that even an alleged likeness of the adept should remain encompassed by mystery, like his personality and his occult claims.

Leaving out Rosicrucian matters, to which I owe the first impulse of my brief exploration, and leaving also Masonic activities aside because they happen to be of no consequence, there are three aspects under which Saint-Germain is presented to our view: (1) In the light of his recorded claims and the exaggerations to which they led in contemporary and later memoirs; (2) in that of ascertainable historical facts, which are more considerable than might have been expected; and (3) in regard to the present cultus of which he is a subject in certain quasi-Masonic and theosophical centres. We shall see that there is no cultus which is so utterly its own and no other as that of Saint-Germain. Upon the first of these aspects I do not conceive that it is necessary to dwell, for they are matters of general knowledge. We are left, however, to distinguish as best we can between the lying inventions of the *Chroniques de l'Œil de Bœuf* or the *Souvenirs sur Marie-Antoinette* of the Comtesse d'Adhémar and the claims which are or may have been advanced by Saint-Germain himself. It is quite certain that he represented himself as a son of Prince Rákóczy of Transylvania, from which it might follow that he was born about 1690, and was therefore some eighty-eight years old when he stayed with Prince Karl of Hesse circa 1780, and this is the age which he gave to the Prince in question,† though in appearance he was always a man in the middle prime of life.

On the validity of this claim my proposal is that every person must be left to rule as he pleases, for there is no evidence in its

* It is entitled *The Comte de Saint-Germain*, and was No. 5 of the *Ars Regia*, transactions issued by the International Committee for Research into Mystical Traditions.

† See Prince Karl of Hesse's *Mémoires de mon Temps*, 1861.

favour that can be called worthy of the name. They must decide also for themselves whether a person of the considerable age alleged could have carried his years in the way that Saint-Germain did, granting his acquaintance with elixirs and with medicinal and chemical secrets. I am satisfied on my own part in either case, as it relieves Saint-Germain of the ridiculous stories that are attributed to him—for example, that he was alive and in Palestine in the days of Jesus of Nazareth. There should be no need to add that personally I put no faith in stories



THE COMTE DE SAINT-GERMAIN.

apart from evidence, where historical matters are concerned, whosoever may bring them forward, and least of all when the unsupported witness happens to be a professional adept.

Whatever the age and origin of Saint-Germain, there is no question that when he was a wanderer for a very considerable period over the face of Europe he had the *entrée* to most Courts in the countries which he visited, and this could not have been the case apart from personal and other high credentials. As

regards his familiarity with occult arts, we have the authority of Madame de Genlis that her father was a great admirer of his skill in chemistry.* There is extant also a letter of the Graf Karl Coblenz which affirms that he witnessed Saint-Germain's transmutation of iron "into a metal as beautiful as gold," his preparation and dyeing of skins, silk and wool, all carried to an extraordinary degree of perfection, as also his composition of colours for painting.† If the MEMOIRS of Madame de Hausset ‡ can be trusted in such a connection, it would seem also that he had—as indeed he claimed—an equally singular knowledge of precious stones and the art by which they might be improved, the removal of flaws included.

So far on the claims, and now as to the historical facts mentioned in my schedule. I have made for another purpose a kind of Saint-Germain itinerary, showing the wanderings of my subject from the time of his actual appearance on the public stage to that of his death in 1784. It is too long for reproduction here and is not in correspondence with the more simple purpose which is now in view. He has been variously regarded as a mere adventurer, an occult quack, and a political agent.

I propose to glance, however, at unquestioned matters of fact, contained in certain diplomatic correspondence preserved in the British Museum under the title of MITCHELL PAPERS. (1) On March 14, 1760, Major-General Joseph Yorke, English Envoy at The Hague, wrote to the Earl of Holderness, reminding him that he was acquainted with the history of an extraordinary man, known as the Comte de Saint-Germain, who had resided some time in England, where, however, he had done nothing. Since that period, and during a space of two or three years, he had been living in France, on the most familiar footing with the French King, Mme. de Pompadour, M. de Belleisle and others. He had been granted an apartment in the Castle of Chambord and had made a certain figure in the country. More recently he had been at Amsterdam, "where he was much caressed and talked of," and on the marriage of Princess Caroline he had arrived at The Hague, where he called on General Yorke, who returned his visit. Subsequently he desired to speak with the English Envoy, and the appointment was kept on the date of Yorke's letter. Saint-Germain produced two communications from Marshal Belleisle, by way of credentials, and proceeded

* *Mémoires Inédites*, 1825.

† See R. Ritter von Arreth: *Graf Philipp Coblenz und seine Memoiren*, 1825.

‡ They were published at Paris in 1824.

to explain that the French King, the Dauphin, Madame de Pompadour, and practically all the Court except the Duc de Choiseul, desired peace with England. They wished to know the real feeling of England and to adjust matters with some honour. Madame de Pompadour and Marshal Belleisle had sent this "political adventurer" with the King's knowledge.

(2) On March 21 the Earl of Holderness informed General Yorke that George II entirely approved the manner in which he had conducted the conversation with Comte de Saint-Germain. The King did not regard it as improbable that the latter was authorized to talk as he had done by persons of weight in the Councils of France, and even possibly with the King's knowledge. Yorke was directed, however, to inform Saint-Germain that he could not discuss further such "interesting subjects" unless he produced some authentic proof that he was "being really employed with the knowledge and consent of His Most Christian Majesty." On that understanding only King George II would be ready to "open Himself" on the conditions of a peace.

(3) On April 4 General Yorke reported that Saint-Germain was still at The Hague, but that the Duc de Choiseul had instructed the French Ambassador to forbid his interference with anything relating to the political affairs of France, and to threaten him with the consequences if he did.

(4) On May 6 the Earl of Holderness wrote to Mr. Andrew Mitchell, the English Envoy in Prussia, referring to all that had passed between General Yorke and Comte de Saint-Germain at The Hague; to the formal disavowal of Saint-Germain by the Duc de Choiseul; and to Saint-Germain's decision that he would pass over to England, "in order to avoid the further resentment of the French minister." The Earl mentioned further the fact of his arrival; his immediate apprehension on the ground that he was not authorized, "even by that part of the French Ministry in whose name he pretended to talk"; his examination, which produced little, his conduct and language being "artful"; and the decision that he should not be allowed to remain in England, in accordance with which he had apparently been released and had set out "with an intention to take shelter in some part of his Prussian Majesty's Dominions," which intention Mr. Andrew Mitchell was desired, on the King of England's part, to communicate to the King of Prussia.

The Mitchell papers by no means stand alone. There is also extant in the French Record Office of Foreign Affairs certain correspondence on the same subject at the same period between

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the Duc de Choiseul and Comte d'Affrey, French ambassador at The Hague. It appears from this (1) that Saint-Germain claimed to be entrusted with an important mission on the financial position of France, the peace question passing entirely out of view; (2) that he intended to save the Kingdom by securing credit for France from the principal Dutch bankers; (3) that he was threatened by de Choiseul with an underground dungeon if he chose to meddle in politics; (4) that Louis XV required his ambassador to discredit Saint-Germain in the most humiliating manner and arrange for his arrest; (5) that Saint-Germain fled to England, only to be arrested in London on the order of Pitt; (6) that after examination he was regarded as a kind of lunatic who had no evil intention; (7) that he was released under orders to quit England, and that he went apparently to Prussia.*

So began and so ended the only political mission of which we have authentic particulars in connection with the name of Saint-Germain. There is full documentary evidence for the fact that Louis XV assigned him the Castle of Chambord as a place of abode in 1758. There is extant also a letter from Saint-Germain to the Marquise de Pompadour, dated March 11, 1760, which exhibits his relations with the Court of Versailles, but does not indicate that he was accredited politically after any manner, however informal. This notwithstanding, at the value of such a tentative view, it seems to me quite possible that he had a private verbal commission to see if he could arrange anything in the matter of peace with England behind the back of the Duc de Choiseul, and that when his attempted intervention became known to that minister he was thrown over by the French King, after the best manner of Louis XV. Whether Saint-Germain showed any considerable ability and tact on his own part is another question. Experience in these later days tells us that the rôle of the professional occultist is seldom set aside by those who have once adopted it, and it would appear that he had failed signally at interviews with Pitt's clerk. However this may be, Saint-Germain comes before us as an unsuccessful political emissary who was used at best as a cat's-paw, and it must be added that when he addressed the King's mistress.

* My knowledge of the French correspondence is derived from the monograph of Mrs. Cooper Oakley, already cited. It contains also full abstracts from the Mitchell papers, which are available, however, to my own research at the British Museum. It should be added that Mrs. Oakley did admirable work of investigation in her day and the results are valuable, notwithstanding the uncritical spirit by which they are unfortunately hampered.

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it was not *ut adeptis appareat me illis parem et fratrem*, or

Lofty and passionless as date-palm's bride,
Set on the topmost summit of his soul.

He tells her that he has spoken to Bentinck of "the charming Marquise de Pompadour" from "the fullness of a heart" whose sentiments have been long known to herself, reminds her of the "loyalty" that he has sworn to her and alludes to Louis XV as "the best and worthiest of Kings." It is not at such cost that adeptship repays the favour even of a palace at Chambord.

It follows from evidence published at Copenhagen in 1898 by Louis Bobé that Saint-Germain died at Erckenförde, according to the following entry in the Church Register of that town: "Deceased on February 27th, buried on March 2nd, 1784, the so-called Comte de Saint-Germain and Weldon—further information not known—privately deposited in this Church." On April 3, the Mayor and Council of the town certified that "his effects have been legally sealed," that nothing had been ascertained as to the existence of a will, and that his creditors were called upon to come forward on October 14. The result of this notice is unknown, and it remains only to add that Weldon, otherwise Weldon, was one of the Count's numerous assumed names.

There are foolish persons who challenge these records because, according to the Protestant anti-Mason Eckert, Saint-Germain was invited to attend the Masonic Congress at Paris in 1785, and that of Wilhelmsbad in February of the same year, according to another account. It has not occurred to them that such invitations could be issued without knowledge that a mysterious and unaccountable individual, ever on the wing under various styles and titles and sometimes vanishing altogether with great suddenness, had at length departed this life in a private manner. The sum of the whole business is that we can trace him historically on the stage of public affairs for something like twenty-six years, and that this period was closed by his death. Here is the plain story, which invention has coloured to its liking.

So far as evidence is concerned, I am of opinion otherwise that Saint-Germain was not an adventurer in the common sense of the term, that he was not living by his wits, and that no dishonourable conduct has been charged against him. On the other hand, there is also no evidence that he was a man of spiritual experience, and much less a mystic, as he is miscalled continually by Mrs. Oakley. He was a professional occultist of his period, and though some of his disguises may have been

dictated by prudence, others may be referred to a love of mystery for its own sake. If the connotation of this is a passion for pose, he would seem to have had obvious dispositions of the kind. For these reasons and on these grounds I do not accept the judgment of his friend Karl of Hesse, who called him "perhaps one of the greatest philosophers who ever lived": it is open to question whether Prince Karl had a valid canon of distinction on such a subject. But I accept it when the same witness calls Saint-Germain "the friend of humanity," a friend to animals, and one with a heart "concerned only for the happiness of others." The authentic records do not belie this view, and, moreover, it postulates nothing that is in the least unlikely or the least uncommon.

And now as to the third aspect in which the adept is presented to our notice. I approach it from the evidential standpoint, detached from all other issues. It is known that Saint-Germain is an object of particular devotion in circles of modern theosophy, and I am told that in Co-Masonic Lodges connected with this movement his portrait is saluted as that of a Master who has taken the Woman Movement in Freemasonry under his special charge. Out of a casual and unsupported statement of Madame Blavatsky, who says that he was in possession of a Rosicrucian cipher-manuscript, Mrs. Cooper Oakley leaps to the conclusion that he occupied a high position in that Order, and talks vaguely of his connection with branches in Austria and Hungary. She maintains that these things are proven, but in what manner she omits to indicate. The legend has grown from more to more in successive fantastic memorials, including a foolish account of the Brotherhood, published as No. 2 of the *Golden Rule Manuals*. If we ask what it is that has led to such a cultus, encompassed by such inventions, the answer is that it is not in records of the historical past but in those which are called Akāsic. Obviously, therefore, it must be accepted or set aside as such, and for our assistance in making a choice it happens fortunately that we know the kind of deponent who skries in that psychic sea, who is acquainted at this day with the alleged Graf Rákóczy in a physical body, who affirms that the said Graf is the Comte de Saint-Germain, who antecedently was Francis Lord Verulam, and yet earlier was Christian Rosy Cross. But outside the Akāsic records there are those of German Rosicrucianism at the end of the eighteenth century, and they have not one word to tell us concerning the Comte de Saint-Germain. In this dilemma I am content to leave the issue.

A MASTER OF MAGIC: ALPHONSE LOUIS CONSTANT

By H. STANLEY REDGROVE, B.Sc., A.I.C., F.C.S.

THE history of Occultism might not inaptly be described as a series of biographies of extraordinary personages. Not least extraordinary amongst these stands Alphonse Louis Constant, better known under his literary pseudonym of Éliphas Lévi. Knowledge of the man and his works is one of the many debts English students of Occultism owe to the indefatigable labours of Mr. Arthur Edward Waite. In 1886, Mr. Waite gave us, under the title of *The Mysteries of Magic*, a digest of Éliphas Lévi's occult writings, of which a second and revised edition appeared in 1897. The previous year Mr. Waite published a complete translation of Éliphas Lévi's *Dogme de la Haute Magie* and *Rituel de la Haute Magie*, and in 1913 a translation of his *Histoire de la Magie*. The *Dogme* and *Rituel* form together possibly the most brilliant work on Occultism that has ever been written, a work justly prized by students representative of all schools of occult thought, and, in fact, regarded by the majority of them as an indispensable guide. Very welcome, therefore, is the new and sumptuous edition of Mr. Waite's translation which has just been published by Messrs. William Rider & Son, Ltd.* Like the first, it contains all the original engravings, a portrait of the author and an important Biographical Preface by the translator and editor, and in addition there are now added a large number of very useful annotations containing many references to Éliphas Lévi's other works. The translation, moreover, has been fully revised.

The year 1810 was that approximately in which Alphonse Louis Constant was born. He was the child of humble parents, his father being a shoemaker, but a kindly disposed parish priest, who noticed signs of unusual intelligence in the boy, secured for him the position of scholar at the school of St. Sulpice, where he was educated with a view to the priesthood. Apparently

* *Transcendental Magic: Its Doctrine and Ritual*. By Éliphas Lévi. Translated, annotated and introduced by Arthur Edward Waite. New and Revised Edition. 6 in. × 8½ in., pp. xxxvi + 522. London: William Rider & Son, Ltd., 8 Paternoster Row, E.C.4. Price 25s. net.

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these early signs did not belie the boy's intellectual ability ; but his was not the mind to be fettered by the bonds of orthodoxy, and some time after his appointment as professor at the *Petit Séminaire de Paris* (he had previously taken minor orders, and become a deacon), he was expelled for teaching heterodox doctrines. Alternatively, according to another account, he voluntarily relinquished his post. Exactly how he proceeded to make his living in a somewhat hostile world is, like many other details in his life, obscure, but he was soon destined to come into conflict again with orthodoxy—this time political, not religious—being imprisoned for six months for writing a book on the Gospel of Liberty which contained socialistic ideas. Some time after his imprisonment he contracted a runaway marriage with Mlle. Noémie Cadiot, a beautiful girl of sixteen, who bore him two children and afterwards deserted him and succeeded in getting the marriage annulled on the grounds that it was contracted without her parents' consent while she was still a minor. It appears that it was after this event that Constant's attention became directed to the study of Occultism, and the year 1855 saw the publication of his first work on the subject, namely the *Dogme de la Haute Magie*. This was rapidly followed by other works of an occult character, namely the *Rituel de la Haute Magie* in 1856 ; *Histoire de la Magie*, 1860 ; *La Clef des Grands Mystères*, 1861 ; a second edition of the *Dogme et Rituel*, 1861 ; *Fables et Symboles*, 1862 ; *Le Sorcier de Meudon* ; and *La Science des Esprits*, 1865. The year previous to the publication of the *Dogme*, Éliphas Lévi was in London, where he carried out his celebrated ceremonial evocation of Apollonius of Tyana, a full account of which will be found in chapter thirteen of this book. In this connection his insistence on the facts as he experienced them, and his characteristically sceptical attitude as to their meaning and significance, are both worthy of note. Whilst in this country it is almost certain that he came in contact with Lord Lytton, and the point is of interest because of the strong similarity between the mysterious *vril* of Lytton's *The Coming Race* and Éliphas Lévi's central hypothesis of the Astral Light.

During his lifetime Éliphas Lévi's works do not appear to have achieved any extraordinary degree of popularity, but they attracted a circle of disciples, and many inquirers came to him for advice on occult matters. We are told that when at home he invariably wore a long red robe, such as that in which we see him garbed in his portrait. Mme. Gebhard, as quoted by

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Mr. Waite in his "Biographical and Critical Essay," prefaced to *The Mysteries of Magic*, writes of him as follows: "He was a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long grey beard which



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covered nearly the whole of his breast. His apartment resembled a *bric-à-brac* shop, with specimens of the most beautiful and rare old china, tapestry and valuable paintings. . . . He lived a quiet and retired life, having few friends. . . . His habits . . . were

simple, but he was no vegetarian. . . . He had a wonderful memory, and a marvellous flow of language, his expressions and illustrations being of the choicest and rarest character. . . . Never did I leave his presence," she adds, "without feeling that my own nature had been uplifted to nobler and better things, and I look upon Éliphas Lévi as one of the truest friends I ever had, for he taught me the highest truth which it is in the power of man or woman to grasp."

Éliphas Lévi died in 1875. The closing years of his life were unmarked by any literary activities. He never openly left the Church of Rome, and it has been asserted that in his later years he renounced the errors of his heterodox magical doctrines. Certainly his later works show some attempt at approximating the teachings of the *Dogme* and *Rituel* to a more orthodox standpoint; but if Éliphas Lévi clung to the Church and died as one of her sons, we may be certain that it was because he was capable of interpreting her teachings for himself in a manner which would certainly not have appealed to her orthodox adherents.

I have characterized the *Dogme* and *Rituel* as forming together possibly the most brilliant work on Occultism that has ever been written; but that is not to say that it is beyond criticism. Mr. Waite has briefly summed up those characteristics that are most estimable in the work of Éliphas Lévi and those which most detract from its value. He writes concerning him: "Intensely suggestive on the mere surface, he is at the same time without evidence of depth; splendid in ready generalisation, he is without accuracy in detail, and it would be difficult to cite a worse guide over mere matters of fact." * Yet in spite of his defects, it is emphatically true, as Mr. Waite remarks, that "no modern expositor of occult claims can bear any comparison with Éliphas Lévi, and among ancient expositors, though many stand higher in authority and are assuredly more sincere, all yield to him in living interest, for he is actually the spirit of modern thought forcing an answer for the times from the old oracles. Hence there are greater names, but there has been no influence so great during the last two centuries: no fascination in occult literature exceeds that of the French Magus." †

Mr. Waite charges Éliphas Lévi with insincerity, and, in the "Biographical and Critical Essay" prefacing *The Mysteries of*

* "Biographical Preface," *Transcendental Magic*, p. xiv.

† *Op. cit.*, p. xi.

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Magic, he has exhibited a number of contradictory statements drawn from the different works of this Master of Magic. I should prefer myself to say that, like most people, Éliphas Lévi sometimes found occasion to change his views, but he had an unfortunate literary knack of always writing authoritatively, as a high hierophant in possession of absolute truth, so that he gave expression to theories which were really only tentative as though they were (as perhaps at the moment he believed them to be) the last word on the subject. Whether his first thoughts or his last were always the best is, of course, another question.

The doctrine of the *Dogme* and *Rituel* is a doctrine of power—the invulnerable power of will. Underlying all religious dogmas, teaches Éliphas Lévi, is one absolute truth. This truth is magic, and the dogmas of theology are, as it were, faint reflections of it, fables adapted to the intelligence of children. As concerns his hypothesis of the Astral Light, the quasi-material agency of all magical phenomena, the universal force that is governed by the will, I am inclined to think that it is at once too indefinite and too wide in its applications. It seems, moreover, to have been based, in its inventor's mind, on scientific concepts which are now tending to become obsolete. But that the words "will" and "imagination" connote very real and potent powers and that in terms of these powers is to be found a rational explanation of many seemingly inexplicable phenomena is, to my mind, almost beyond doubt.

I must not conclude this brief notice of Éliphas Lévi and his work without quoting some of his brilliant utterances—so apposite in their wording and rich in their suggestiveness—on the subject of the will and its magical powers. Symbols and ceremonies, according to him, have but one function, namely, to educate the will, and are of value only in so far as they are, so to speak, the crystallized form of magical doctrine. "Ceremonies, vestments, perfumes, characters and figures, being . . . necessary," he writes, "to apply the imagination to the education of the will, the success of magical works depends upon the faithful observation of all the Rites, which are in no sense fantastic or arbitrary. They have been transmitted to us by antiquity and obtain permanently by the essential laws of analogical realization and of the correspondence which interbinds ideas and forms." * "The sign," he tells us, "is nothing by itself, and has no force apart from the doctrine of which it is the summary and the logos" †; whilst in a chapter of his work

* *Transcendental Magic*, p. 305.

† *Op. cit.*, p. 87.

devoted to the subject of Talismans, he defines a pentacle "as a synthetic character resuming the entire magical doctrine in one of its special conceptions," adding, "it is therefore the full expression of a completed thought and will: it is the signature of a spirit." *

There is nothing superstitious in the use of ceremonial as advocated by Éliphas Lévi. Ceremonial only becomes superstitious—as it invariably tends to do—when its true meaning is lost sight of. "Superstition," he writes, "is derived from a Latin word which signifies survival. It is the sign surviving the thought; it is the dead body of a Religious Rite." † But even a superstitious and insensate practice may possess efficacy, he points out, in so far as it is the realization of the will. "A prayer is more powerful," he writes, "if we visit a church to say it than when it is recited at home, and it will work miracles if we fare to a famous sanctuary for the purpose—in other words, to one which is magnetized strongly by the great number of its frequenters—traversing two or three hundred leagues with bare feet and asking alms by the way." ‡ Again, he writes, "If a peasant rose up every morning at two or three o'clock and went a long distance from home to gather a sprig of the same herb before the rising of the sun, he would be able to perform a great number of prodigies by merely carrying this herb upon his person, for it would be the sign of his will, and in virtue thereof would be all that he required it to become in the interest of his desires." § Even the bizarre stories of witchcraft, according to Éliphas Lévi, are not devoid of a certain element of truth, nor are the practices of Black Magic without a certain horrible efficacy. "Witchcraft, properly so called," he writes, "that is, ceremonial operation with intent to bewitch, acts only on the operator, and serves to fix and confirm his will, by formulating it with persistence and travail, the two conditions which make volition efficacious" ||; for the will may be educated and strengthened in evil as well as in good, and it is indeed true that "he who affirms the devil creates or makes the devil." ¶ Is it objected that Éliphas Lévi claims too much for the will when he asserts it to be capable of effecting miracles? "The supernatural," he replies, "is only the natural in an extraordinary grade, or it is the exalted natural. . . . Miracles are effects which surprise those who are ignorant of their causes,

* *Op. cit.*, p. 311.

† *Op. cit.*, pp. 198 and 199.

‡ *Op. cit.*, p. 278.

§ *Op. cit.*, p. 253.

|| *Op. cit.*, p. 173.

¶ *Op. cit.*, p. 388.

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or assign them causes which are not in proportion to effects.*

The king is he who can control the multitude. This would appear to be the last word in Éliphas Lévi's doctrine of power. "The Great Work in Practical Magic," he writes, "after the education of the will and the personal creation of the Magus, is the formation of the magnetic chain, and this secret is truly that of priesthood and of royalty. To form the magnetic chain is to originate a current of ideas which produces faith and draws a large number of wills in a given circle of active manifestation." † This may, indeed, be a dangerous doctrine, but that it is true can hardly be doubted, and it is as well that we should be acquainted with it. He who would be himself must learn to rise superior to the emotions that sweep over crowds, emotions which those who understand crowd-psychology so often utilize for their own personal ends to the detriment of their servitors.

The Absolute Key to the Occult Sciences! Perhaps—though it may seem unlike what we expected—Éliphas Lévi has, in a sense, really given it to us. At any rate his writings—in spite of their defects—have a high excellence and value, that is characteristically their own, and the thanks of all English students are due to Mr. Waite for the work he has done towards making them available in English.

* *Op. cit.*, p. 250. † *Op. cit.*, p. 338.

A CASE OF SPIRIT IDENTITY

By STUART ARMOUR

YEARS ago, while living in San Francisco, I became interested in spiritualism. After some months of investigation with several mediums both professional and amateur, I became acquainted with a professional medium, Mrs. Sarah Seal. This lady was quite elderly, about sixty-five years of age. She had a deserved reputation for honesty and plain speaking. In fact she was very much disliked by a certain class of spiritualists for those very qualities, for she had more than once refused to sit on public platforms with mediums who had been detected in fraudulent practices. Her particular phase of mediumship was lecturing in a condition of trance, though she held weekly circles for development, and it was through my attendance at these circles that our acquaintance deepened into friendship. As her apartments were situated on a street near my residence, I often dropped in on my way home from my office for a friendly chat.

One day, during the course of a conversation in which I had been talking of my plans and hopes regarding some mining claims I owned in the State of Nevada, Mrs. Seal interrupted me to say: "It is very strange, but as you are talking I hear a voice with a strong Irish brogue using a great deal of profanity, and the owner of the voice seems to be very much interested in what you are speaking about." I said, "Let the voice tell us his name, and what he knows about all this." The answer came back, "Phil Longford," and he informed us that while he was on earth he spent years prospecting around that very lonely desert district in which I had located my mining claims some months previously. Neither Mrs. Seal nor I had ever heard the name before. I may as well state here, that these mining claims were 350 miles from San Francisco, in a desert, almost uninhabited part of Nevada, and the nearest neighbours to the mining property were two old miners living eleven miles away, neither of whom ever stirred out of the district. One of these miners was an old Cornishman, James Say, who had been living in that part of Nevada for years. Mrs. Seal was an Englishwoman, who had lived in Kansas and then moved to California, and had never been in Nevada in her life. Even if she had been, it is

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extremely unlikely that she would ever have heard of an obscure prospector. When I was in there staking these claims I had tried to find out some of the early history of the district, for there were traces of earlier workings, but though I was told the usual tales of Indians bringing out rich gold specimens from this district, there was no mention made of any Phil Longford.

Through Mrs. Seal, I said to Phil: "If you were in that country years ago, you would know old man Say?" The reply came, "Sure, I knew him when he was young man Say." I then asked, "If I wrote to Say asking about you, do you think he would remember you?" The answer was, "He ought to; but in case he forgets, remind him that I was known as the biggest eater and the hardest swearer in that part of Nevada."

The upshot of the matter was, I wrote a letter to Say stating that some inquiries had reached me about the present whereabouts of an Irishman named Phil Longford, who had been a prospector years before in that section, and asked him if he knew anything of him. The return mail brought me the answer from James Say stating that he had known Phil Longford well, but he had died years ago, and that a son of his was still living in Reno, Nevada.

Later, I became a member of the American Society of Psychical Research, and on the suggestion of Dr. Hyslop I had signed statements made of these occurrences, and these, together with a copy of my letter to Say and his reply thereto, were in an envelope in my desk at my office ready to be posted to Dr. Hyslop next day, when the San Francisco earthquake and fire happened and everything in my office went up in flames. The loss of these papers was unfortunate, as they held the evidence of one of those rare cases where a spirit had established his identity, being unknown in life to either medium or sitter, and neither of them ever having heard of him before.

A very lively and human spirit was Phil. Much to Mrs. Seal's disgust, for she was particularly set against coarseness of speech, Phil always announced himself by a blast of profanity. After he got rid of the first few "cuss" words he seemed to be able to proceed without them. His excuse was that when he got back into earth conditions his old manner of speech returned, or as he expressed it, ran away with him at first. I attended one of Mrs. Seal's lectures one evening, sitting in the front row, and when she was passing into the trance state to give her lecture Phil managed to slip into control instead of her regular "guide," and to the amazement of the audience the lecture

started out with some fine samples of mining-camp profanity instead of the usual scholarly introduction. The intruder was speedily ejected, and I was asked to sit farther back in the hall as my proximity to the medium seemed to give him the necessary strength to get where he was not welcome.

In conversations with Phil, through Mrs. Seal's mediumship, he frequently puzzled her by his use of Irish expressions that she was not familiar with. He had scant respect for me, as he thought I was too slow in getting funds to develop the property. Once, I asked him why he was so interested in my affairs, and was told that he was "tied" to that district until it should be developed. He had waited there many years, and finally I had appeared on the property, and after he had looked me over became satisfied that I was "the proper mixture of fool and shrewdness to do the trick."

Knowing he had a son living in Reno, I suggested that I write to this son to let him know that I was in communication with the spirit of his father. Phil said, "No. It would be no use, for he would not believe you." He added this prediction, however, "You will meet my son though, and when you see the son you will understand what the father's trouble was when he walked the earth."

A month or so after this I was sitting in a hotel at Reno waiting for a train, when a man quite drunk came in and walked directly over to where I was sitting on the far side of the hotel lobby, though the place was crowded with mining men, and said to me, "I know you, but I can't remember your name. Come and have a drink." I told him he was mistaken and that I had never set eyes on him before, and declined the drink. He was so insistent that I should drink with him that in order to get rid of him I accompanied him to the bar, where he seemed to know all the loungers. While his attention was withdrawn I leaned over toward the bartender and asked who he was, and was told his name was "Longford." So I had met Phil's son!

At the next meeting with Phil his first words were: "Well, you have seen the son, now you know what my failing was. It was the drink. It is on that account that I am held close to the earth. That is what I meant by being 'tied' to that mining district, for in some mysterious way, which I can't explain, my advancement seems to be bound up with the development of that country." He then added in his humorous way, referring to Mrs. Seal, "Perhaps this wise old woman can make it plain to you, for to meself 'tis as clear as mud."

BUDDHIST SYMBOLISM

By J. E. ELLAM, Secretary of the International Buddhist Union

IF the comparatively simple Theravāda, or "Southern," school of Buddhism has been misunderstood by Western students and scholars, how much more has the less known Mahayāna, or "Northern," school been misunderstood? We have only to refer, for example, to their "explanations" of the Dhyāni Buddhas, Avalokitesvāra, Amitābha, or the Dharmakāya, to discover how far they are from comprehending the questions which they set out to discuss.

The reason for this non-comprehension is that they approach the subject from the *outside*, and they endeavour to read into it their own preconceptions which are derived from a wholly different source. It is impossible to understand the implications of the Buddhist teaching unless its study is approached with a perfectly open mind, free from all prejudices whatever. It is quite hopeless to seek analogies between, say, Christianity and Buddhism, or to arrive at any clear or just estimate of Buddhism if obsessed by Christian or any other theistic ideas. Buddhism is a religion apart from all the theistic religions in that the principles of Buddhism stand by themselves without recourse to any God-idea for support.

It is true that references to gods occur plentifully throughout the Buddhist writings; but, properly understood, these gods are merely introduced to point a moral or to adorn a tale. The conversation between the Buddha and Vāsettha showed what the Buddha thought of Brahmā, the chief god of the Hindu pantheon. But the Buddha's specific doctrine of Anatta, the non-soul, the non-ego, whether high or low, places the matter beyond question. The existence of planes, or spheres, of being other than this of earth, some higher and some lower, was not denied by the Buddha. But these planes and beings are understood as being equally subject to the laws of mutation, of transience (*anicca*), of arising, passing away, and re-arising, and of karma, as are the earth and mankind. They are all equally under the thralldom of *avijjā* (ignorance), and of *tanhā* (desire), and thus are subject to *dukkha*,

(sorrow), and all are anatta. The same observation applies to the Christian and Mohammedan "heavens," with their gods and other inhabitants. The idea of God in the Christian, Mohammedan, or Hindu, or any other theistic religion, is wholly absent from the Buddhist philosophy. The conceptions of God both as an "absolute" principle and as a personal creator were held by the Buddha, as recorded in the Mahāyānist *Buddhacharita*, to be wholly untenable, involving contradictions which render them not only illogical but ridiculous. Indeed, the Buddha-thought soars far beyond the god-idea which, after all, is but a pathetic invention of the finite human mind.

Thus, when such abstractions as Avalokitesvāra, Amitābha, or Kwanyin, are referred to as "gods," and "goddesses," we set the book aside as hardly worthy of serious consideration. These may be considered as concrete personifications of certain abstract ideas, as allegorical figures, but they are not *persons*, and the term "mythology" is misapplied in relation to them.

Avalokitesvāra, of whom the Grand, or Dalai, Lama of Tibet is said to be the "incarnation," represents the qualities of pity, sympathy and mercy, as well as symbolizing salvation (through the Buddha-Dhamma) from the Samsāra, the all but eternal cycle of birth, death, and re-birth. Avalokitesvāra is also represented as a female bearing a child in her arms and is known as Kwanyin, or Kwannon, in China and Japan. There is no idea of a personal god or goddess involved, though doubtless the ignorant may thus consider it. Certain types of mind are quite incapable of abstract thought, or of grasping an abstract idea. These people require "props" or "supports" (*tenshing*, or *ka-wa*; literally, a post supporting a house or roof) as the Tibetans phrase it. An analogy of a kind may be found in the images and the saint-worship of the Roman Catholic Church. But the effort of Buddhism is always to educate and to develop these minds, so that they shall fully comprehend the teachings thus symbolized.

Amita, or Amitābha, means "endowed with boundless light," as in the case of the Buddha, and it symbolizes the splendour and bliss of the enlightenment at which the Buddha and the Arahans (saints) who have realized Nirvāna have arrived. The "dwelling-place" of Amitābha is Sukhavāti, the Land of Bliss, the Western Paradise whence the Buddha of the future, the Bodhisattva Metteyya, will proceed. Thus the Buddhists look for the appearance of the coming Buddha in the West. Properly understood, Amitābha is not a person, as a god, but

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the perfection of one's moral and spiritual nature, and Sukhavāti is the state of mind to which such perfection gives rise. Thus, in the allegorical pictures of Sukhavāti, the trees symbolize the virtues cultivated by the mind; the music the harmony of the virtues; the flowers, and particularly the lotus, the perfection of the higher thought forms and of the spiritual nature. The invocation of Amita is simply an aid to the cultivation of the higher moral tendencies and to the conscious realization of the possibility of moral and spiritual perfection, and not the worship of a god, much less the adoration of the symbolic image.

Dharmakāya is usually translated "the body of the Law," and such is its literal meaning. But it implies very much more. It indicates the totality, or norm, of all existence; the all-consciousness into which the individual consciousness of a Buddha or an Arahān is merged after the attainment (in this life) of Nirvāna. It is the totality of *being*, the homogeneity of which individual self-separate beings are the heterogeneous, phenomenal expressions. Self-separateness, the idea of the individual ego or self as distinct from and in contradistinction to all other egos, is an illusion. Comprehension of the Dharmakāya means realization of the essential oneness of life, of the *reality* which is behind the transient appearance of the phenomenal being. It is difficult, indeed impossible, to convey to the ordinary non-reflecting mind the meaning of Dharmakāya; this can only be arrived at by deep introspective meditation which, in Buddhism, takes the place of prayers to gods in other religions.

Associated with the Dharmakāya are the Nirmānakāya and the Sambhogakāya. The Nirmānakāya is the ethereal body, or vehicle, assumed by the Arahān on leaving the earth plane after the realization of Nirvāna. The Arahān becomes a Bodhisattva, or potential Buddha, the Sambhogakāya being the state of (mental or spiritual) bliss which he then experiences. It is now open to the Arahān to enter Parinirvāna, the ulterior state which is beyond the Samsāra (the cycle of re-birth) and where the law of Karma ceases to operate. He enters into the Eternal Peace, which cannot be described since the powers of human language are finite and limited, and cannot express the Infinite and the Illimitable. Or, the Arahān may renounce "the Dharmakāya robe" and defer his entry into the Parinirvāna in order to help the worlds, not only of man, but all the other lokas, or spheres, of phenomenal being. Hence the conception, in the Mahāyāna, of Celestial Buddhas. He becomes a Dhyāni Buddha, not a god, but a perfected human being who is immensely superior to

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all gods; for the gods of all theistic religions, if they are not merely the creations of human superstition and imagination, are themselves involved in the Samsāra to which the Dhyāni Buddha has risen superior. The gods of the dead religions of antiquity are also dead. They have passed away with their worshippers, and only their names remain in the catalogues of comparative mythology. The same fate awaits the gods of Brahmanical Hinduism, Yahveh of the Jews, and the self-centred single god of the Mohammedans. But the Buddha-Dhamma can never pass away. When there is a danger of such a catastrophe, it is again proclaimed. The Buddha is always replaced by a Bodhisattva, as, for example the Buddha Gotama (who styled Himself "Tathāgata," i.e. "one who follows His Predecessors"—the Buddhas who went before Him) succeeded the Buddha Kassapa, and will in turn be followed by the Buddha whom we call Metteyya or Maitreya.

So also in the case of lesser personifications, as "demons," "devas," and the like. These symbolical beings are not to be considered as *personages* "with bodies and parts," but as typifying the interplay of vices and virtues, passions and desires, in contrast with the higher qualities and attributes of the human mind, and the alternation between the craving for sensate existence (the Samsāra) and the effort to realize spiritual perfection (Nirvāna). The translation of the so-called "devil dances" into terms of Christian theology indicates nothing more than ignorant misunderstanding of their meaning. It is equally erroneous to refer to the "divinities" of Buddhism, or to its "heavens" and "hells" in the material sense in which these are understood, or rather misunderstood, by conventional Christianity.

Although it may be true that undeveloped and uninstructed minds may be unable to see or think beyond the material symbol, it is nevertheless the constant effort of the educated and advanced Buddhist to lead such minds, by means of such imagery, to that higher knowledge which is behind it all. It is from this point of view that the images, paintings, frescoes, etc., seen in Buddhist temples, should be considered if they are to be understood; and the offerings of flowers, of incense, and the burning of candles, are not acts of worship in the theistic sense, but simply of reverence to the memory of the Buddha and of acknowledgment and gratitude for the blessing of His incomparable teaching.

CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

"A CAMEO FROM CLAIRVOYANT HISTORY."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—There must be many readers of your magazine, including members of the Theosophical Society, who have read with deep interest the article in the February number, "A Cameo from Clairvoyant History," by Mr. William Loftus Hare, and your editorial remarks thereon. As Mr. Hare says, "it is clearly somebody's duty to speak out," and one might add, especially when hundreds of well-meaning Theosophists the world over accept these clairvoyant researches into the past as "facts." One feels glad and relieved that the time HAS come when all such "facts" are to be examined in the light of sound reason and common sense. Then we shall hear less about "initiates who have been in training for two thousand years," who stand on "the threshold of Divinity," and so on. Calm judgment will take the place of wild enthusiasm; honest inquiry instead of credulous belief; and a sane healthy Theosophy will kill out the evil effects of mystification—now so rampant.

If the *Theosophist*, and other journals devoted to the search for TRUTH, had adopted the wise policy of carefully examining all their "clairvoyant investigations" and occult "facts," checking them again and again, before publishing them to the public, then it is quite probable that the Theosophical Society in particular would have been saved from the serious crisis now looming on the horizon. Many members are still sleeping—almost hypnotized, one might say—but they are likely to be rudely shaken from their blissful dreams before a few more years have passed by—perhaps before 1928. Happily, others in the Society are wide awake, but somewhat anxiously watching events.

Mr. Hare is to be congratulated on having done a good and useful piece of work in the interests of "True History, True Theosophy and True Occultism."

MADRAS, INDIA.

Yours faithfully,

"ORIENT."

THE AKASHIC RECORDS.

To the Editor of the OCCULT REVIEW.

SIR,—It seems to me to be impossible that the existence of the Akashic Records can be proved by the ordinary laws of evidence. If a seer proclaims an alleged revelation which is confirmable from

non-akashic sources, then it can be contended that he took it consciously from such sources or subconsciously absorbed it, and if, on the other hand, his revelation cannot be so corroborated, then there is no proof available of its truth. The position of Steiner is analogous to that of a traveller describing a strange city which he alleges he has visited. He has no means of proving that the city really exists or that he has actually visited it or that it resembles his description. If, however, he furnishes his auditors with particulars enabling them to visit the city themselves, then, *prima facie*, his position is greatly strengthened.

This Steiner does. His Way of Initiation is open to all who are willing to live according to the teachings of Christ, and those who tread the path will, says Steiner, be able to read the Akashic Records. Be this as it may, it is obvious that humanity would benefit greatly if many made the attempt.

Short of seeking positive proof, one may examine the plausibility of the existence of the Records and ask, "Is it plausible that such Records do not exist?" In that case events perish when their duration ceases. It would take up too much space to develop this line of argument by means of negative reasoning, but it may be stated that the idea that phenomena of thought and action, having run their course in time, lose their quality of being, is contrary to the trend of present-day philosophical thought.

The force of your correspondent "Delta's" contention that the Akashic Records, if they exist, must be of bewildering complexity, cannot be denied. Steiner in his lectures emphasizes the difficulty of reading the Records and of translating what he has seen into ordinary speech. Every considerable section of any Cosmo-Conception, even of one based entirely on materialistic science, must of necessity be tremendously complicated, relative to our capacity of comprehension at this stage of evolution.

Yours truly,

M. SCHULTZE.

41 LANDALE ROAD, PETERHEAD.

FOR TRUTH AND HUMANITY.

To the Editor of the OCCULT REVIEW.

SIR,—There is a "Justice" other than mere "Justice" to *personal claims*, and I am reluctantly and regretfully compelled to ask your courtesy again.

The "Spiritual Brotherhood" to which reference is made, being a basic fact in virtue of the One Life in which we all share, is no more the prerogative of "the true Theosophist" than of "the true Christian." A recognition of the fact may lead to criticism of claims made which injure the Life of the Whole. "Personalities" in such a case must stand aside. It is *the life of the whole* that matters. Mr. Hare will not be grateful to your correspondent for connecting "A" with his own expression. We approach the matter from a different

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point of view, and probably differ diametrically in most ways. "Man's inhumanity to man" (and woman) is very common in this inhuman world, so common that those who take a certain stand from pure motives of Truth and Humanity are at once accused of "inhumanity." A VERY PAINFUL duty is stigmatized at once. It is a fact of curious significance that the defenders of certain personalities never allow a sincere motive to those who feel compelled to warn of a danger to Humanity and to Truth.

If your correspondent thinks "A" is *lying* regarding the suffering entailed, he is mistaken; but nobody with any sense of "the fitness of things" would intrude the personal story upon the courtesy of the Editor of this journal, or upon the readers thereof.

The word "notorious" had no reference whatever to "scandal." "Notoriety" exists, not through "scandal-mongers," but through constant self-advertisement, and the term referred to no "scandal," but to the self-advertisement. In *that* sense "the historical Christ" was not "notorious." He was known only to a *few insignificant and humble persons*. There was no fanfare that heralded *His* approach. I know nothing by personal contact with the "Leaders" of the T.S. I know *much* of the effect of the *Vibrations* let loose upon a world unprepared to deal with them, and it is to this that reference was made. The utter lack of *sympathy* in the professors of "Universal Brotherhood" is not without significance.

Yours faithfully,
A.

A REJOINDER TO CRITICS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I presume your readers will expect from me some brief reply to the letters called forth by my "Cameo of Clairvoyant History."

I have always found that the greater part of a controversy is taken up by endeavours to keep one's critics to the point and to check irrelevancy, and in the present case I notice that no one has challenged the central purpose of my article, which was to reveal the careless inaccuracy of one who claims a knowledge superior to the rest of us.

Mrs. Leisenring, who disagrees with Mr. Leadbeater and Dr. Steiner, and pours scorn on their respective followers, seems anxious to disagree with me also, if possible, and to involve me in argument as to whether doctrines about reincarnation, etc., can be proved historically. I beg to state that the main point of *my* article was one of chronological accuracy which has nothing to do with "mysteries" or the "circle of seers." Mrs. Leisenring says my exposé is "unimportant," and, knowing what many important problems face the modern world, I do not care to disagree with her on this—indeed, I said the same myself in the opening portion of my article.

Mr. H. F. Mauran thinks my exposé is "unbrotherly," and suggests to me that if Mr. Leadbeater's reading of the Akashic Records is made up of fraud and foolishness, I ought not to bother with it, but should "put it on the shelf"—in the interests of Spiritual Brotherhood. I reply that I am certainly not going to spend my life exposing Mr. Leadbeater's mistakes, but, having done an unpleasant duty for the sake of historical truth, I have now put the "Lives" and the "Rents" on the shelf. Mr. Mauran first accuses me of prejudice and then of indifference (which seem to me to be opposite qualities), and he claims to have reached a level of experience which would have made the writing of my article impossible for him. I only claim to have attained the relatively low level of being unable to endure Mr. Leadbeater's inventions to go unchallenged any longer.

My friend, Mr. Coode Adams, though not referring specifically to me, seems to supply a thought which is intended to destroy or weaken my position. Relativity, as proposed by Einstein, Eddington and Lodge, makes Time a kind of illusion. I am not going to deny this, but I reply that when people write in terms of Time—as Mr. Leadbeater does in his precise indications of dates and events which follow in a definite order—they cannot escape from criticism of those who follow in their steps to correct them. To believe that Time can be transcended by a rare power does not entitle us to be inaccurate in our Time references; while in the illusion we must follow the laws of the illusion. The discussion of the date of Zoroaster, or the Great Fire of London, may be "unimportant," but it does not belong to the fourth dimension.

I still wait for a critic who will deal with my simple thesis without scorn, and who will not praise my intellect at the expense of my ethics.

Yours faithfully,

WILLIAM LOFTUS HARE.

"A CAMEO FROM CLAIRVOYANT HISTORY."

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent H. F. Mauran says, May he in the interests of fair play be allowed to state his opinion of Mr. Loftus Hare's devastating analysis of Mr. Leadbeater's "reading" of the Akashic Records and the ironic courtesy of Mr. Hare's delightful exposure of impudent pretence?

One looked in vain for any reasoned arguments in support of Mr. Leadbeater or any single word invalidating Mr. Hare's criticism. Instead we have the stock depreciation by implication of "great intellectual attainments" invariably made by occultists whose gullibility makes one wonder whether they possess any powers of reason at all and a string of the usual pseudo-ethical sentimental generalities that have as much bearing on the matter under discussion as the chattering of jays.

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The *point* is this: Mr. Leadbeater professes to have had access to the Akashic Records, and to have derived from them information that is to be found nowhere else. Mr. Hare demonstrates not only that *all* the information of importance so gained can be had from "physical plane sources," but that actual historical facts have been distorted to fit into a crazy patchwork scheme as inept as it is ridiculous.

Your correspondent says: "If Mr. Leadbeater's reading of Akashic records is made up of fraud and foolishness, why bother with it, if we are able to read those records for ourselves? If we can't, can we not put his ideas on the shelf for further reference?" This has been so completely answered in advance by Mr. Hare under his second heading—"The Consequences of Credulity"—that one can only presume that his article has been read by H. F. Mauran in the usual manner people read things to-day, gobbling them up hastily without ever looking to see what it is they are gobbling. The natural consequence is indigestion—and well-meaning foolishness like your correspondent's letter. Has he never heard of what Hell's pavement is said to consist?

Yours truly,

KAIKHOSRU SORABJI.

RE HYPNOTIZING BY WILL-POWER.

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent "Om" can make anyone say anything he likes if he will project the actual words from his brain to the other person's brain with sufficient effort. The amount of effort depends on the present extent of his will-power, which he can further strengthen by resort to the many organizations that teach the power of the will. He might have to hold the words in his brain five minutes or five seconds, but if he can hold the words long enough to match the weakness of his will-power, the other person will repeat the words quite suddenly in the middle of his conversation. I doubt the ability of your correspondent to hold the actual words in his brain long enough. The concentration required is considerable.

Your correspondent will find by practice that it will come easier and easier, till some day he might be able to control an entire conversation. It must be remembered that he must not begin by projecting thoughts, but only words, and the victim will repeat the words in such a way as to continue his own thoughts. He will not repeat the words just as the hypnotizer meant them, even though the words will be the same words. Thought control is quite another occult art, gained in quite another way. This is only control of words, and the other person will either have no knowledge of being hypnotized or no knowledge of what he said.

I learnt to do this when I was nineteen, and did it for the mere fun of the thing for two or three years, when a theosophical book fell into

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my hands by accident, and I ceased to do it to try for something more worth while. It was as hard to stop as it was to begin, though after fifteen years I know I can still do it when I want to. I only have to try, and I know it is a fact. I fail, however, to find a real use for any such power. It seems to get nowhere, as far as my experience has gone, and I think anyone who spends his efforts in that way is wasting his time.

Yours faithfully,

ALICE WARREN HAMAKER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In answer to your correspondent, "Om," it is doubtful whether the imposition of the will by one person upon another for the purpose of obtaining sleep can be called hypnotism, although it has been classified as a part of "physiological hypnotism." I do not think that it would generally be anything more than telepathy: the transference of the thought of sleep. In any case certain conditions have to be absent—varying with the circumstances. As your correspondent does not indicate the reason for which it is desired to exercise this "mental telepathy," it is impossible to indicate these methods. "Om" does not appear to be aware that, with rare exceptions, the practice would be Black Magic, and very strongly to be deprecated.

Yours faithfully,

THEODORE BESTERMAN.

SELF-HYPNOTIZATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I wonder if any of the readers of the OCCULT REVIEW can assist me with information as to the above. I have tried long and often to get the trance or somnambulistic state myself, but find that gazing at any bright object or a crystal has absolutely no effect: I could go on gazing complacently quite indefinitely, it would seem. Any suggestions will be gratefully received by,

Yours truly,

"NOT-IN-TRANCE."

MR. LEADBEATER'S AKASHIC RECORDS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have just seen Mr. W. Loftus Hare's article in your February number. As it contains some reference to myself, will you allow me to say this:

As the article points out, the note was written by me in 1911. Since then many circumstances, with confirming evidence in every case, have compelled me wholly to reject my conclusions as expressed in the citation to which Mr. Hare's article refers.

I am making use of the very first occasion which offers itself to set this matter straight.

Yours truly,

B. P. WADIA.

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"THE AKASHIC RECORDS" AGAIN.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—By a not-unfamiliar form of misreading, Mr. Coode Adams has attributed to me a query other than I raised, and has in consequence kindly supplied an answer which, whatever its merits *per se*, "does not arise."

My letter in your March issue did not "express [my, or anyone's] difficulty in believing in the principle of the Akashic Records of Nature"; its whole tenor—surely obvious enough?—was to raise, on *reductio ad absurdum* lines, the questions:

(1) Whether the grandiloquently so-called "Akashic Records" (*why* are they so called?) alleged, with an I-know-but-I-shan't-tell-you air, by certain Theosophists (not personally known to me) to be accessible to them in support of certain pontifically published statements of theirs, do or do not, in point of FACT, exist?

(2) If they do, how Theosophists in particular, unlike other mortals of at least equal good faith and mental capacity, hit upon precisely the "Records" that suit their purpose, and not upon those that point the other way—as would, to say the least, be not improbable in an alleged field covering the entire life of the human race on this planet.

In other words, to challenge, as regards both *quid* and *quomodo*, a solemn and rather inflated priggism in such matters that has increased, is increasing, and ought to be diminished.

I am not a mathematician, but perhaps I may add that I first went up to Cambridge forty-three years ago, in the great age of Stokes, Cayley, Adams, James Clerk Maxwell, and the famous Senior Wranglers' coach, Routh, when "J. J.," now Master of Trinity, and Prof. Larmor were still *in statu pupillari*—years before Einstein or Sir O. Lodge, not to mention Prof. Eddington, was heard of. No one thus steeped for so long in Cambridge tradition, plus a wide and varied experience "outside" of both human nature and of diversified forms of pretentious craze which have successively held public attention, to vanish in due course, could well fail to be familiar with, on the one hand, broadly general mathematical theory, and, on the other, a steady practical common sense which does not accept every prophet at his own or his admirers' valuation until time has fully proved them.

Mathematical theory and practice could no doubt indicate ways, relativistic or other, in which the postulated "Akashic Records" *might* be found accessible, supposing them to exist; but the real crux is whether they exist, as postulated by the Theosophists, at all. If they, or anything of parallel nature, objectively exist in as yet unexplored fields of science to which mathematics furnish a passport to the investigator, the discovery is more likely to come from the side of physics than of "theosophy": from Prof. J. J. Thomson, or those whom he has inspired.

Yours truly,

DELTA.

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THE DUAL LIFE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am very glad to see “you travel when you dream” in the April OCCULT REVIEW. Mr. Frank White has grasped what I experiment on and am always writing on; this is, the fact that we have a dual existence. We live a life in the body, and a life out of the body. The latter takes place when we sleep or lose (bodily) consciousness for any reason. The spirit, the real person, leaves the body at sleep, and, of course, can pass through walls, float over seas, and other bodily impossibilities, and distance is no obstacle to these spirit flights. It often happens that we retain a glint of our midnight adventures and mix them in our dreams. The dream is merely the distorted remembrance, being caused by the disturbed brain on the spirit re-entering the body and so upsetting it by putting various organs into action again. Mr. White may not know that there are many ways of a person being seen when absent in body, and when not even *thinking* of the other person. There is “objective” and “subjective” sight. It is said that we have another eye, a gland near the brain. This is the eye we use in subjective sight. With this eye I can see a friend sitting in the chair opposite to me, that friend being in America and not even thinking of me, provided there is some link of friendship between us.

Yours truly,

PETRONELLA O'DONNELL.

DREAM CONDITIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Having been an excellent dreamer all my life, it was with more than usual interest I read your correspondent's personal experiences in the land of dreams. The type of dream mentioned has been quite familiar to me for the last thirty years at least. It is true only a few have been of that peculiar clearness and precision described, and as far as I am concerned, I have never had any so long, otherwise the experiences are similar.

To arrive at any conclusion, however, a minute study is essential of all their various phases—an incident here, a link there, and they gradually seem to explain themselves.

Long ago I formed the opinion that the deeper part of the subconscious sees the event about to happen in the form of a picture, in all its clearness, or it may sometimes happen that if an impending event is of more moment to another person, and we are in sympathy with that person, he sees it and we receive it telepathically.

So far so good. The chief difficulty is to come—the transmission to the brain. Now I believe several conditions are essential. If they are all present, which is seldom, we get a faithful picture; if not, only a partial one.

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It is necessary that we feel either sympathy or interest in the impending event, and sympathy comes first. The mind too must be in that delicate condition between sleeping and waking, for preference just before the final waking, and it must be quite *clear* and quite *empty*. Those conditions seldom occur together. If we have already started dreaming, we seize the new idea and the two are amalgamated, and we thus get prophetic or symbolical dreams in varying degrees of clearness.

Some such process I believe to be the correct solution—the subconscious seems to live its life amongst the past, and future, always endeavouring to pass the information on, in dreams, intuitions, and impressions, but always the transmission is the trouble, and, according to our degree of sensitiveness, so we receive it.

There is one thing I should like to mention, although it has no real connection with the present controversy, but it may be new to some of your readers. The ordinary dream is formed in steps as it were: we have a thought and a picture is the result (I suppose we are really using that power which we permanently exercise at death); that picture may surprise us, and another thought is generated, and so we add to or modify our picture as we go along. As a rule the picture follows so closely upon the thought that we cannot distinguish the interval, but some time ago I very much wanted to see the process, and in due time I had a few dreams which solved the problem (to me at least). As for being surprised at some things we see in our dreams, that is not to be wondered at. If some of our daily thoughts took shape before our eyes, we should often be surprised, not to mention other emotions.

I remain,

Yours faithfully,

E. S. R.

PERIODICAL LITERATURE

M. LEON DENIS contributes a challenging article on Spiritism and "Radiant Forces" to a recent issue of *LA REVUE SPIRITE* and opens the debate by affirming that the unseen universe is raising slowly the veils by which its mightiest secrets are hidden from our view. This is true in the sense that man, in the great research, his mind on the quest for ever, is he who finds the veils and who also achieves the raising. The progress of electrical science in all its forms is reviewed as an introduction to that which is always the writer's real concern, the phenomena of Spiritism and their message. As regards the message it is perhaps summarized by saying that "the chain of life unrolls majestically, with no break in continuity, from atom to star, from man to all degrees of the spiritual hierarchy, and from this hierarchy to God." For M. Denis there is no dividing line between matter and spirit. "Solids change into liquids, liquids into gas, gas into fluids, and as these are more and more subtilized, more and more refined, they recover their primitive properties and seem to be impregnated with intelligence." It is suggested also that, at a higher stage, force seems to be identified with spirit and to become one of its attributes. In a word, the insuperable abyss which seemed once to divide matter from spirit is now bridged or filled up. The position is a little exaggerated by the zeal of scientific faith, but science seems certainly moving in this direction. How different is it therefore now from science in the Victorian age, with its desired discovery of spontaneous generation, to crown materialism by producing life from matter! From matter to spirit proceeds at this day the path of advance, and we who have been called of the spirit in our several ways and degrees, within or without the world of physics, begin to foresee the end, the present spirit of science transfused by science of the spirit. The spirit is also life and God is the source thereof.

We observe that *PSYCHICA* falls into a very common mistake by affirming, as if from the standpoint of psychical research and its sphere of ascertained fact, that for an incredible period of centuries man has sought to solve the "agonizing problem of his destiny," but his labours have come to nothing, and chiefly on account of the religions which have depended solely on faith. It is certain, however, that if there have been and still are religions which impose belief with no horizon beyond it, there is a religion behind religion which leads by faith into spiritual experience, or into certitude of real knowledge, and that under this guidance the problems, agonizing and otherwise, do reach a solution in a much higher region than is open to psychical research. *PSYCHICA* hazards also a dogmatic affirmation that the old conception of man as the measure of all things is of the same value as that other old notion which made our earth the centre of the world :

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on the contrary—our contemporary assures us—man is the measure of nothing. We remain, however, on the side of the metaphysical dictum, for “we must needs be content with what we have,” as Martines de Pasqually said to his disciple Saint-Martin. It happens that we have no other measure with which we can measure the universe, seeing that we can know it only as it communicates to the mind within us. The mind examines, the mind appraises, the mind rules concerning all its testimonies: in a word, the mind measures. We have a great respect for psychical research, a great concern in its activities, and a great hope for the future which lies before it; but when psychical research begins to philosophize instead of dealing with facts, we hold that it exceeds its province.

EON is presenting astrology to the consideration of a sceptical world under the denomination of astrophysical science, and what with the new name and a new presentation which is promised, it is expected to assume a new phase of importance and to attain a wider amount of recognition. In fact astronomy, which is its younger sister, may hope to develop under its auspices. Our interest in the old-world art is not likely to be abated even by new gospels about to be preached concerning it or by new accounts of its origin and history. It should be understood that the astrophysics of EON has issued from the Orphic School, has been transmitted to these days pure and inviolate by the School of Pythagoras, and is now, as we gather, in the custody of that honourable Order of the Lily and the Eagle of which EON is the official organ. As old students of secret traditions, we confess to a “romantic flutter” at the suggestion of a School of Pythagoras located at present in Paris; but when we come to a horoscope for the year 1923, set out at considerable length and indicating continually the influences of a planet unknown to science but answering to the name of Dora, we must confess to a certain disquietude. Is it under these auspices that the sister science must develop, and is this the new form of presentation by which astrology is to profit? What if this star beyond the ken of common observatories is our old inconvenient friend of the world-war now translated to the skies and defending a wider realm than that of the United Kingdom? We trust that EON will assure us that Dora is no such distressful planet, but its own particular goddess *Dea*, otherwise Marie Rutchine, raised to her place in the empyrean.

M. Oswald Wirth's monthly organ of initiation entitled *LE SYMBOLISME* has some notable information in a number recently to hand, being the recognition of what is called Co-Masonry in England some time since by the Grand Orient of France. It has taken our contemporary several months to record the event; but we learn that the Supreme Council of *La Maçonnerie Universelle Mixte*—as Co-Masonry is termed in France—received by arrangement the official representatives of the G.O., including its President Grand Master of Council and a representative of the Grand College of Rites. We

observe also that Miss Bothwell-Gosse, editor of THE CO-MASON, which has been noticed occasionally in these pages, was present as representing the Britannic Jurisdiction. It follows, as M. Wirth points out, that the power of *La Maçonnerie Mixte* and its English branch to make regular Masons is recognized by the Grand Orient. Moreover, men who are so made by either are qualified to visit Lodges in France which are under that obedience. But in the year 1920 an International Masonic Congress held at Geneva—the Grand Orient participating by its representatives—agreed that all Masonic Powers must be constituted exclusively of men, and while this act is in force no women members of *La Maçonnerie Mixte* can be received as visitors. With the supreme logic which emerges from such situations, they are therefore at once Masons and non-Masons, or, the sex-disqualification having been removed with one hand is enforced with the other. Out of this *impasse* M. Wirth produces a recommendation which is peculiarly his own and is likely to remain such. The claim of woman on Freemasonry is unworthy of her high calling. Why should she pour her wine into these old bottles? Let her follow those paths of knowledge which are ignored by men and she will be able to oppose the Mysteries of a feminine initiation to those which prevail in Masonry. What are the paths of knowledge, and why a war of the Mysteries, implied by the word "oppose," should be offered as "a more noble mission," are matters which remain over, possibly until a dull and acrid debate on Esperanto has reached its term, but possibly till much longer. It appears that LE SYMBOLISME is the sole French Masonic Review; as such, we are concerned in its welfare and we wish it all success, but it will do well to ignore side-issues, that it may get more fully into touch with its own subject.

The magazine published at Rome for many years past under the title of ULTRA has been exemplifying the fact that it is dedicated to spiritual study and research by devoting a recent issue almost wholly to the deeper aspects of its concern. There are articles on the "obscure night of the soul," as understood by St. John of the Cross, on the inward life and the Christian message. Suso, Catherine of Siena, Tauler, the Ven. Augustine Baker, and Madame Guyon are among the names quoted, while among suggestive mystical maxims which occupy spare spaces there are the illuminating words of Angelus Silesius: "Time and eternity are one, the difference between them is in thee." . . . O PENSAMENTO, of Santo Paulo, Brazil, has articles on the universal substance—understood as the ocean of spirit—or the soul as coming forth from the Divine Being and consubstantial therewith, and on the monuments and mythology of ancient Egypt. We note throughout the recurrence of neo-Rosicrucian ideas and claims. . . . O ASTRO, a companion journal, discusses the Divine Light, the propagation of spiritual light and problems of time and space. . . . FLORES DE LOTO continues to be circulated gratuitously as the organ of a Vedanta Society established some years ago in

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Mexico. It is creditably produced, and the last issue has an article of some length on Raja Yoga. . . . We have also received HACIA LA IGUALDAD Y EL AMOR, which appears at Barcelona, is of recent foundation, and represents a "Centre" denominated *Caridad y Libertad*—otherwise, Love and Freedom. As owing to certain connotations such a title is liable to be misconstrued in England, it should be explained that the society and its official organ are devoted to Modern Spiritism, chiefly of an Allan Kardec type.

We have been impressed not a little by an anonymous article on the "Problem of Property" in the current issue of LIGHT, for it is characterized not only by subtlety of thought but by a certain high good sense. It has also a quiet note of humour, as when it speaks of a "late lamented" who has "left" a fortune here, "without any well-grounded assurance of finding another where he has gone." The question is therefore what do we take over, how does it compare with anything that we leave behind, and what is the nature of possessions in the world to which we remove? The anonymous writer deals with but one of these questions, though all seem present to his mind. He thinks that our "fret and anxiety about property," whether we know it or not, is part of the hunger for things which we can carry to higher realms, e.g., the means of growth in spiritual life and "a higher means of expression." M. Léon Denis, who has been quoted already in connexion with LA REVUE SPIRITE, offers elevated thoughts which are not apart from this subject. His counsel is that "the practice of spiritism must do more than bring to us teachings from the beyond and the solution of grave problems of life and death." It must teach us also to "harmonize our personal radiations with the eternal and divine vibration, for their direction and discipline." Above all we must realize that it is by "the gradual psychical animation and methodical application of our forces and fluids, our thoughts and desires, that we prepare our part and future in the world unseen, and that these will be so much the better and higher in proportion as we can make of our souls a more radiant centre of strength, wisdom and love." Precisely the same idea was expressed by the doctors of Israel when they spoke in the ZOHAR of souls clothed in a robe of glory, which is the vesture of good deeds. Hereof are possessions taken over into the world to come. But there is a much higher aspect of the whole subject. The writer in LIGHT mentions the possession of one's self and one's own soul, with its "endless possibilities of happiness and spiritual achievement." Beyond this is the end of all our being and the mystic end, which is "God known of the heart," the finding and holding of all that lives at that centre which is called in our failing language the heart of God. The soul's true property is life in God.

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A STUDENT'S TEXTBOOK OF ASTROLOGY. By Vivian E. Robson, B.Sc. London: Cecil Palmer. Pp. 243. Price 6s. net.

THE appearance of a new book on astrology is a rare enough event, and this volume will be eagerly welcomed by all interested in the subject. The first chapters give a general outline of astrological principles, followed by instructions for the casting of a nativity—all very clear, and quite necessary; but the reader (unless an absolute novice) will hasten on to the chapter on "General Principles of Judgment," which is in every way admirable, and contains many phrases that might well be learnt by heart.

"Anyone can copy the effects of aspects and positions from a book, but this is not judgment. . . . Remember that contradictions do not cancel out, but always exist side by side. . . . The most difficult element lies in estimating the degree of mental, moral or spiritual development of the native. . . . Every planet and sign acts on all planes of existence, and must be interpreted accordingly. . . . Always try to determine which planet is strongest in the map. . . . No important characteristic is ever indicated by one position alone. . . . There is no hard and fast rule in the whole of astrology except in its mathematics."

Many warnings are given as to the danger of looking upon rules and aphorisms as infallible, though, as the author truly says, it is impossible to write a book on astrology *without* rules and aphorisms. Many of those given by him will be found helpful—always provided his warnings are borne in mind—though one does perhaps feel that some of the indications quoted of violent death are a little mediæval in nature, death from such causes as mutilation, torture, or attacks of wild animals, being comparatively rare in these days. And why should the Moon in Aries or Mars in Capricorn suggest death by drowning?

In the judgment of personal appearance, rules are notoriously unreliable, and no doubt Mr. Robson gives as accurate information as can be given; but a description of Scorpio natives seems incomplete without any mention of the far from uncommon fair, slight and blue-eyed type. Another small matter that seems to call for correction occurs in Chapter XV where, in dealing with the Example Horoscope, Mars is repeatedly spoken of as being in the 12th house, and its influence interpreted accordingly, whereas in the map it is shown to be in the 11th house, more than four degrees distant from the 12th cusp. Throughout the text of the book the glyph of the sign Capricorn is given an unfamiliar twist which makes one feel that one is regarding it in a mirror—but all these are minor details.

The chapters on Directions and Directing contain a great deal of concise information, and that on Esoteric Astrology is excellent, and might have been expanded with advantage. The book is altogether so "full of meat," and so well arranged, that one hopes that Mr. Robson, having now effectively set out the general framework, may follow it up with another volume in which he will deal more especially with that inner, individual life-force of which every horoscope is the outer symbol. E. M. M.

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GUIDANCE FROM BEYOND. Given through K. Wingfield, with a Preface by Helen, Countess of Radnor, and an Introduction by Sir E. Marshall Hall, K.C. London: Philip Allan & Co., Quality Court. Price 5s. net.

THE high aim of this beautiful book will strike many an answering chord for the purport of its message is similar to much that has been expressed independently through other chosen instruments. Familiar aspects of Life, Death, and the Life Beyond, are dwelt on from the wider outlook of highly evolved souls in the Unseen, whose work is a ministry of loving service to those still on earth. They represent only a small proportion of communications received by Miss Wingfield during many years, but, as Lady Radnor says in her Preface, the extracts have been chosen, "not as examples of answers to queries on the deeper subjects of theology, science, etc., but rather for their simplicity, and as appealing to no special creed or party: it being the great wish of her who kept these records that 'some day' a selection from the writings might be made in the hope that they might help others as they had helped her."

Novices may well take this wise explanation of what may at times in substance seem contradictory:

"According to the spirit who communicates so do the communications vary. They each tell you exactly as much as they know, and as it takes them some time to work off their old personality and preconceived ideas, so are their communications tinged with their ignorance. And yet you cannot call one communication false and one true, because they each and all answer you according to their progress, and what appears truth to one is a much lower standard of knowledge than that arrived at by another. Do you follow, now, why communications are so different?"

Sir E. Marshall Hall, K.C., in his very interesting Introduction to this volume, makes no secret of the fact that it was through Miss Wingfield's psychic gift he obtained, many years ago, a staggering proof of conscious existence beyond death, of which he had until then been, in his own words, "a confirmed sceptic." Sir Edward adds that while at present charlatanism and trickery are rife, and "the mischief that is wrought by persons of this class is incalculable," yet "it would be a greater evil if those who have had the good fortune to derive real benefit from messages they have received refused to relate their experiences for fear unscrupulous individuals should endeavour to make use of the truth as a foundation for a propaganda of lies."

Some readers may remember (though the episode is not referred to in this book) that it was Miss K. Wingfield who had wonderful clairvoyance in Salisbury Cathedral concerning John Longdon, confessor to Henry VIII, her vision being later verified, after some research, by Dean Boyle.

EDITH K. HARPER.

THE MYSTERY OF JESUS. By Dom Savinien Louismet, O.S.B., Author of "The Mystical Knowledge of God," etc., etc. London: Burns, Oates & Washbourne, Ltd., 28 Orchard Street, W.I, and 8-10 Paternoster Row, E.C.4. New York: P. J. Kennedy & Sons, 44 Barclay Street. Price 5s. 6d.

THIS beautiful work, the outpouring of a soul surcharged with love of its Divine Master, will appeal to all who have found in the story of the

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Nativity, Life, and Death of Christ, a panacea for every ill with which the path of our earthly pilgrimage is so thickly bestrewn. It is the fifth in a series which its author describes as treatises on mystical theology, which he began publishing some years ago. Its purpose, he tells us, in his Preface, "is not science—not even the science of Jesus for its own sake—but love: honey-sweet, delectable, inebriating, all-consuming love. Whatever we say herein must be turned exclusively to the purposes of love."

In this spirit Dom Louismet, of the Order of Benedictines, guides his readers along the Way of Contemplation, through the familiar scenes of long ago, when our Lord lived on earth as a Man among men. And not until He lives in *all* hearts will there be that Peace on Earth, of which the Herald Angels sang.

But, says Dom Louismet: "The things I have set down in these pages are only on the fringe of the contemplation of Jesus. . . . There is infinitely better than what can be set down in writing. As long as the mystical experience can be expressed, it is not much: there still remains what can never be told in human speech."

EDITH K. HARPER.

THE AMENDING OF LIFE. A modern English Version of the "Eminentio Vitæ" of Richard Rolle, of Hampole (Hermit). Translated with an Introduction by the Rev. H. L. Hubbard, M.A. (Parish Priest of All Saints', Margate). Author of "The Dreamland of Reality," etc. etc. London: John Watkins, 21 Cecil Court, Charing Cross Road, W.C.2. Price 2s. 6d. net.

"Of what value are the counsels of a fourteenth century hermit to men and women living in the restless days of the twentieth century?" This is a question which might "well be asked by the modern man," says Mr. Hubbard, in his Introduction, but he adds truly: "The response of the human soul to the call of God is every whit as complete in the life of the twentieth-century disciple as it was in the days of Richard Rolle." It is only the conditions of life which have altered—Richard Rolle lived in an England of only two million inhabitants—but are not those very conditions the background against which there rises in some minds an instinctive protest? They seek the Spiritual oasis, and perhaps some are happily beginning to find it, when "alone in crowds."

The author likens Richard Rolle to St. Francis of Assisi: "The birds, the flowers, the woods, and the hills, all speak to the soul of Richard Rolle, and tell him of the heavenly country to which his pilgrimage is leading him. They are shadows of the eternal cast upon the world of time."

Not improbably, too, this mystic of the Yorkshire Wolds was, like St. Francis, a musician, for "especially is he fond of using musical terms and figures to express his meaning." . . .

When he had reached that point of the Mystic Way known as the "Unitive Stage" Rolle left his solitude, and "he went about," says Mr. Hubbard, "giving his experiences to all who desired to tread in the same path." He wrote much, and it would seem that he at times possessed the gift of what now would be termed "automatic writing," for he could converse fluently, while at the same time his pen moved freely across the page on some other theme.

Mr. Hubbard has given us a most vivid picture of this English eremite,

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and he is to be thanked for a book radiating simplicity and peace, amid an avalanche of so-called "literature," too often a mere pandering to the worst instincts of morbid human nature. The *Emendatio Vitæ* is full of the Franciscan spirit, to which the mysticism of Richard Rolle was so closely akin.

EDITH K. HARPER.

MARIANTHA THE CAPTIVE. By Vida Russell-Rogerson, Morland, Amersham, Bucks. Price 3s.

THIS little book in verse, which bears the sub-title of "A Story of Ancient Persia," is an unexpected throwback to Mid-Victorianism. I concede at once that it is infinitely pleasanter than the red unintelligible and often illiterate screams the Virginia Woolf and Dorothy Richardson schools would impose upon us as literature.

But *Mariantha* labours under the disadvantage of challenging comparison in her present format. She vaguely recalls Matthew Arnold's *Rustum*, Moore's *Lalla Rookh*, and the sadly neglected poems of Southey like *Kehama the Destroyer*. Alas! in this comparison Miss Vida Russell-Rogerson dies like a rushlight before the starry strains of Moore with their Italian sweetness, the classic Alexandrian lamps of Arnold, the dramatic torches of Southey.

Xerxes is drawn with sympathy and the verse breathes of loyalty and patriotism. It would make a dainty gift for young folk as it is quaint in shape and bound in soft leather.

REGINA MIRIAM BLOCH.

FALSE GODS. By Guy Thorne. London: Ward Lock & Co. Pp. 303. Price 7s. net.

THE mysterious explained ingeniously supplies a positive merit to this posthumous romance by the lamented Mr. Ranger Gull ("Guy Thorne"), and it is curious how cleverness and feebleness combine to make it an almost typical example of the claptrap which deserves to "trap" applause. The centre of interest is an Indian who promises to demonstrate the possibility of physical resurrection. He becomes the idol of a widowed duchess, and an illness, incurable from the standpoint of Harley Street, brings around his bed doctors who wish to defeat what they regard as his detestable charlatanism. The doctors fail to prevent sensational events from occurring which tend to convince people that the Indian has mastered death, but courageous spying is at last rewarded by a materialistic solution of the problem he offered to science.

The pessimistic passion and prejudice exhibited by two of the medicos in the story disgust a mind prepared like mine to consider Infinity as infinitely rich, but it is nevertheless evident that "Guy Thorne" was far from dogmatizing against white magic. A certain sweetness of tone and liberality of outlook characterize the close of a book in which the solemn and melodramatic are relieved by delicious bits of fun and humour.

W. H. CHESSON.

TWO MYSTIC POETS AND OTHER ESSAYS. By K. M. Loudon. Oxford: Basil Blackwell. Pp. viii + 97. Price 3s. 6d. net.

WRITTEN originally for a Reading Club, this mild volume on Crashaw, Vaughan and four other authors contains some intelligent criticism.

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Diffidence, maybe, prevented the essayist from producing a stronger effect. It is well, however, to remember that the most interesting criticism proceeds from a vigorous and independent individuality. A vigorous critic is stimulated rather than informed by the writings of fellow-critics. After acquiring a richer individuality, I think that the present amiable author will regret that page 23 does not display a better conception of "Eternity" in the comment on certain inadequate lines by Henry Vaughan which have been mechanically admired. Our author has, however, a faculty for comparison, pleasantly evidenced in his or her final essay.

W. H. CHESSON.

PERSONAL PSYCHIC EXPERIENCES. By Maud Mary Russell, of "The Eclectic Club." London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4. Price 1s. 6d. net.

FIVE of the six brief sketches which compose this little volume are prettily written and touch on experiences peculiar to the spiritual consciousness. The episode entitled "The White Rose," will appeal specially to all who know the fellowship of sorrow, and the joy that may sometimes come in waking moments through memories brought back, "from that other world into which we enter during the hours of bodily rest." "The Talking Flowers," touches on a fascinating theme; the souls of the flowers conveying their message to the finer senses of a child. "We all possess these finer senses," says the author, "but in most people they are shut up and useless because unused." Alas, yes!

The sixth and last of these slight sketches, "The Secret of King Labhradh Loingseach," can hardly be described as a personal experience, as it is a quaint Irish legend of the early fourteenth century, and told somewhat after the manner of the Brothers Grimm, so beloved of our childish days.

EDITH K. HARPER.

ATMAGNAN: OR, LIFE IN THE SPIRIT. By T. L. Vaswami. 7½ in. × 5 in., pp. viii + 95. Madras, India: Messrs. Ganesh and Co. Price Re 1.8.

AMONGST modern men of letters in India, Professor Vaswami has, during the short time he has been engaged in writing, won for himself a position of note. It has already been my pleasure to commend two of his previous books to readers of THE OCCULT REVIEW. The present, in which he reveals the philosophical basis for the faith that is in him, will do much to advance his reputation as an able thinker. Not less should he be praised for his conciseness of style. In material bulk this book is a mere scrap. In spiritual worth it compares very favourably with many a bulky philosophical tome, padded out with unnecessary words. As in *The Secret of Asia*, Professor Vaswami emphasizes the fact that what the West needs and what Asia to-day can give is a deepening of the spiritual consciousness, a new interpretation of religion, in a word "Atmagnan." The point of prime importance as concerns the validity and value of religion, is, as he well points out, the fact that "the religious sentiment has constants which persist in all religions." "If you but look," he writes, "beyond the morphological elements (elements of *creed* and *ceremony*) to the *essential* or *spiritual* elements of religion, you will be struck with the unities under-

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lying all." There is an admirable chapter entitled "Which God shall we worship?" dealing with the mystic knowledge of God, and a not less admirable one—"The Atman's Environment"—concerned with the idealist philosophy of Nature. Nature is *māyā*—not illusion, but "uttered reason," the manifestation of will. Nature is akin to us, that is why we can understand her. Nature idealism is "the inspiration of Hindu literature"; it will give, thinks Professor Vaswami, and I am in hearty agreement with him, "a new framework to western psychology and a new stimulus to western science," for "science, as an interpretation of nature, may well be regarded as a religious revelation."

Of the other chapters of the work, such as those dealing with "Social Mysticism" and "Brotherhood of the Nations," it must suffice to say that, if they contain some utterances that are controversial, they also contain much that is undeniably excellent. It is, indeed, high time that we of the West began to look into Hindu philosophy and religion a little more seriously than heretofore, and put into practice, perhaps, some of its tenets.

H. S. REDGROVE.

LARKSPUR: A LYRIC GARLAND. The Vine Press, Steyning. Pp. xviii + 101. Price 6s. net.

THE creative bibliophile is always welcome, and "Larkspur," with its quaint illustrations by Mr. Dennis West (an artist evidently capable of doing better than imitate the clumsy drawing of early chapbooks), is a compilation of greater interest than the average anthology. The book, by means of a variety of voices, sings appropriately to kissing-time and pairing-time. Perhaps the jolliest voice is that of Tom D'Urfey, whose "Countryman's Delight," casually improper, is genuinely musical, as though a blessing on "relaxes" had descended on the rhymers from a divine opponent of "braces." There is also modern work in the little volume: a poem by Harold Stevens reminds one of an Arctic volcano by its psychic scorn. The anonymous author of "Colophon" has not quite overcome the difficulty of linking thought with verbal melody.

W. H. CHESSON.

THE DREAM PROBLEM, AND ITS MANY SOLUTIONS IN SEARCH AFTER ULTIMATE TRUTH. Volume Second, Part I. Edited by Ram Narayana, L.M.S. $5\frac{1}{4}$ ins. \times $4\frac{3}{4}$ ins., pp. lxxii + 588 + iv + 11 plates. Delhi, India: Offices of *Practical Medicine*. Price Re. 10.

THIS book contains a long article on the significance of dreams from the standpoint of Vedanta philosophy by the Editor, two dialogues between Sage Vasishta and the Dreamer—which dialogues, we are asked to believe, took place during the sleep of the latter, the sage being a dream-personality—and a number of contributions dealing with the dream-problem by various English, American and Indian writers. The problem in its original form was as follows: A dreamer acquires the power of remaining conscious during the dream-state of the fact that he is dreaming. He has a dream in which he tries to persuade a number of dream-personalities that they are merely the creations of his own mind. He fails to succeed in this, however, and the question arises whether this world is not itself a dream and its conscious inhabitants merely dream-personalities of the

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Universal Mind. Such a conclusion, of course, is one very acceptable to a Vedantist, and both Ram Narayana's editorial and the two Dialogues are of considerable interest and worthy of more than passing notice. The thesis is put forward that, if we could achieve sleep which was at once conscious and dreamless, we should wake into Reality; and the dream-problem is presented in the form of fourteen questions, to which replies have been requested from various authorities on the subject and other interested persons, and are here published in part, the remainder to appear in a further volume. Many of these replies are of considerable interest, and Ram Narayana is to be congratulated on having elicited their views on the subject from men like Dr. C. J. Whitby, Dr. F. C. S. Schiller and Prof. John Laird, to pick but three names out of many. On the other hand it would appear that every one and anyone is invited to contribute to the book: the result being that it contains a good deal of worthless matter. One wonders, for instance, why Ram Narayana inflicts upon us sixteen pages from Mr. John Leslie, and there are several other contributions that might very well have been omitted. Ram Narayana's project is an excellent one, but he needs to exercise a greater degree of editorial supervision if future volumes are to be of interest and real value. As concerns his own thesis, it does not seem to have occurred to him to apply the methods of psycho-analysis to the dream which raised the problem and which I have mentioned above, nor does the possibility seem contemplated that the dream-personalities in this dream failed to be convinced by the dreamer's argument because he really *wished* them not to be convinced. The Vedanta philosophy to my mind, whilst making great use of the concepts of "reality" and "illusion," fails to give any precise and satisfactory definition of them. The true test of reality is significance, and our waking life is real because our actions at any moment bear significance for the future.

H. S. REDGROVE.

DAILY MEDITATIONS, On the Path and its Qualifications. From the Works of Annie Besant. Compiled by E. G. Cooper. Theosophical Publishing House, 9 St. Martin's Street, London, W.C.2; Adyar, Madras, India; 826 Oakdale Avenue, Chicago, U.S.A. Price Re. 1.

THE compiler of this small volume of thoughts selected from the works of Mrs. Annie Besant is to be complimented on the excellence of his choice. The passages chosen are fine, stimulating, and clear, and for the most part will appeal to those of any creed, or of no creed at all. These Meditations are arranged for use during each month of the year, beginning in January with "The Path," and ending in December with "Liberation." The intervening months include reflection on Service, Sacrifice, Discrimination, Dispassion, Control of Thought, Control of Conduct, Tolerance, Endurance, Faith, and Balance.

Here is a Thought that may be enshrined in any outward form of religion:

"As the needle points to the Pole and returns if forcibly dragged away, so must your will point unswervingly to that goal of the Divine Will for human perfection, that you are endeavouring to reach."

EDITH K. HARPER.

OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

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No. 6

NOTES OF THE MONTH

THE following incident is reported from Paris under date April 1 last by the (London) *Daily Express* correspondent:—

As a coffin was being lowered into a grave in a cemetery near Villeneuve-Lot, one of the undertaker's men heard a muffled shriek. He stood for a moment transfixed, then called his fellow-workers' attention. The next instant all heard a stifled, agonized cry echoing from within the coffin, followed by shrieks for help. The men rapidly drew up the coffin and began feverishly to rip open the lid.

The "dead" woman opened her eyes and looked around, astonished and wondering at the wealth of flowers and mourners.

She rushed to her home, where a doctor soon revived her and pronounced her fully alive.

This is one of numerous instances that serve to show the grave risk to life of premature burial, and in countries where, as in England, it is not compulsory for the doctor to view the corpse before giving a medical certificate of death, this risk is obviously considerably increased.* It is, moreover, not com-

* The condition is also an increased risk in hot countries where the climatic conditions make quick burial desirable, or where burial within a very brief period is enforced by law.

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pulsory even to state the actual cause of death, though naturally this is usually done. This danger of premature

TRANCE,
CATALEPSY
AND
PREMATURE
BURIAL.

burial arises mainly in cases where the subject is liable to conditions of either catalepsy or trance. Dr. Franz Hartmann, in his book on the subject, states that there seems hardly any limit to the time during which a person may remain in a trance. "Cases of catalepsy," he states, "are due to some organic obstruction of the mechanism of the body on account of the exhausted nervous power, and the activity of life is resumed as soon as the impediment is removed, or the nervous energy given a chance of recuperation. In catalepsy the muscles pass into a state of rigidity and all sensibility is lost."

The difference between trance and catalepsy appears to be that the muscles of the body become rigid in the latter case but not in the former. Both conditions may be artificially induced by hypnotism or autohypnosis, as well as pathologically through some physiological or psychic affection. In the latter case we may perhaps be justified in treating them as forms of *involuntary* autohypnosis. Braid describes trance as "a functional disease of the nervous system in which the cerebral activity is concentrated in some limited region of the brain with suspension of the activity of the rest of the brain, and consequent loss of volition." Numerous cases are recorded in which the person in trance was perfectly aware of all that was going on around

DIFFERENT
TYPES OF
TRANCE.

him, but unable to move a muscle.* In such cases it is obvious that the consciousness had not left the body, though in others there is reason to believe that the spirit has temporarily quitted its physical tenement. There are, of course, also the cases of trance induced by anæsthetics, and here again we apparently get the two types, in the former of which the consciousness remains in the physical form, though sensation and power of movement are inhibited, while in the other type the trance resembles death in the entire absence of physical consciousness. The former condition is sometimes varied in so far that while the patient is insensible to pain during the operation, he exhibits at the same time symptoms of ecstasy, thus proving the presence of consciousness in a limited portion of the brain. Certain individuals again have the power of inducing death-like trances at will, as

* Correspondents of the OCCULT REVIEW who have written letters on the condition of "Paralysis on Awakening" will be familiar with this state.

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in the case of some Hindu fakirs. The bodily conditions in such cases counterfeit death in every way except that mortification does not set in. It is well known that before the introduction of anæsthetics Dr. Esdaile performed many operations in India under hypnotically induced trance conditions. Among these were some of the most serious, such as amputation of the thigh, leg, and arm, and numerous operations for the removal of tumours. The patients underwent the operations without showing any symptoms of suffering.

The difficulty with which doctors are confronted in patients liable to trance lies in the fact that in many cases there is no ascertainable difference between the symptoms of actual death and suspended animation. In fact, there is reason to believe that suspended animation is frequently a prelude to death, whereas, if the proper restoratives were administered, the vitality would return to the physical form. With regard to this Sir Benjamin Ward Richardson observes :—

We are at this moment ignorant of the time when vitality ceases to act upon matter that has been vitalized. Presuming that an organism can be arrested in its living in such a manner that its parts shall not be injured to the extent of actual destruction of tissue or change of organic form, the vital wave seems ever ready to pour into the body again as soon as the conditions for its action are re-established.

We have again instances in which the consciousness appears actually to have left the physical form before vitality is extinct in the body. Readers of the OCCULT REVIEW will remember a case I gave some years ago in which a sister of my father's took possession of her own body to make a communication when, if her statement can be accepted, her spirit had already left the physical form. In this instance a communication was written through the medium of the body by a spirit who contended that she was no longer its tenant, and in the communication in question supplied evidence of full possession of her mental faculties.

The doubt that such instances raise as to the time at which death takes place is very significant. Nor is it altogether easy to say how we can define this actual moment of death. Is it the moment at which the spirit first leaves the body, or must we say that no one is really dead until it has become impossible for the spirit to return to the physical form? What, again, constitutes this impossibility? It is contended by modern Theosophists, following on the lines of earlier occult students,

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that this complete severance does not take place until the magnetic cord uniting the physical form with the etheric body has been severed. This cord, it would appear, once broken, cannot be reunited. Probably this theory, borne out as it is by a number of occult observations, is scientifically sound. Years ago a physician (evidently of a very sensitive type), in a letter to *The English Mechanic*, drew attention to the fact that he had frequently observed what appeared to be the sound of the snapping of the cord when present at the bedside of patients at the moment of death.

From the point of view, however, of the ordinary physician, the question whether the magnetic cord is severed or otherwise is not taken into account, nor, in fact, has the physician any knowledge of its existence, still less of methods by which the question of its severance or non-severance could be decided. Hence the danger of the patient being buried while the cord still remains intact. The cases recorded of persons certified as dead and coming to life after having been placed in the coffin, are almost innumerable but in what percentage of instances people are actually buried alive and recover consciousness when assistance is unavailing, one is only left to guess. Many speculations have been made and certain evidence is forthcoming in the case of old cemeteries which have

THE
EVIDENCE
OF A
DUTCH
CEMETERY.

been dug up, but naturally no statistics are obtainable on which it is possible to place any real reliance. Those, however, who come to after their supposed death are probably only a small proportion of the number that might be brought back to life were adequate restoratives administered. A statement is made by Dr. Franz Hartmann in his book on *Premature Burial* with regard to a graveyard in a town in Holland which was removed to another locality. In this case it is stated that more than half per cent. of the corpses examined bore indications of having been buried alive and having wakened in their coffins.* In the case of an epidemic the risk of such premature burial is obviously very much greater. Dr. Franz Hartmann stated that within two months of the publication of his book on the subject he received no less than sixty-three letters from persons who had been fortunate enough to escape premature burial through some accident. The authors of *Premature Burial and How it may be Prevented*† have collected a very large number

* Surely an excessive estimate. Another calculation computes the number at 2 per 1,000.

† William Tibb, F.R.G.S., and Col. E. P. Vellum, M.D. London: Swan Sonnenschein, 1896.

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of instances of similar cases. Here is one that hails from New York State in reference to an incident that occurred in July, 1894, and was recorded in the *Boston Post*.

Sprakers, a village not far from Rondout, N.Y., was treated to a sensation Tuesday, July 10th, by the supposed resurrection from the dead of Miss Eleanor Markham, a young woman of respectability, who to all appearance had died on Sunday, July 8th.

Miss Markham about a fortnight ago complained of heart trouble, and was treated by Dr. Howard. She grew weaker gradually, and on Sunday morning apparently breathed her last, to the great grief of her relatives, by whom she was much beloved. The doctor pronounced her dead, and furnished the usual burial certificate.

Undertaker Jones took charge of the funeral arrangements. On account of the warm weather it was decided that the interment should take place Tuesday, and in the morning Miss Markham was put in the coffin.

After her relatives had taken the last look on what they supposed was their beloved dead, the lid of the coffin was fastened down, and the undertaker and his assistant took it to the hearse waiting outside. As they approached the hearse a noise was heard, and the coffin was put down and opened in short order. Behold! there was poor Eleanor Markham lying on her back, her face white and contorted, and her eyes distended.

"My God!" she cried, in broken accents, "where am I? You are burying me alive!" "Hush, child!" said Dr. Howard, who happened to be present. "You are all right. It is a mistake easily rectified."

The girl was then taken into the house and placed on the bed, when she fainted. While the doctor was administering stimulating restoratives the trappings of woe were removed, and the hearse drove away with more cheerful rapidity than a hearse was ever driven before.

"I was conscious all the time you were making preparations to bury me," she said, "and the horror of my situation is altogether beyond description. I could hear everything that was going on, even a whisper outside the door, and although I exerted all my will-power and made a supreme physical effort to cry out, I was powerless. . . . At first I fancied the bearers would not hear me, but when I felt one end of the coffin falling suddenly, I knew that I had been heard."

Miss Markham is on a fair way to recovery, and what is strange is that the flutterings of the heart that brought on her illness are gone.

Here is another instance. *The Undertakers' and Funeral Directors' Journal*, July 22, 1889, relates as follows:—

A New York undertaker recently told the following story, the circumstances of which are still remembered by old residents of the City:—About forty years ago a lady living on Division Street, New York City, fell dead, apparently, while in the act of dancing at a ball. It was a fashionable affair, and being able to afford it, she wore costly jewellery. Her husband, a flour merchant, who loved her devotedly, resolved that she should be

interred in her ball dress, diamonds, pearls and all ; also that there should be no autopsy. As the weather was very inclement when the funeral reached the cemetery, the body was placed in the receiving vault for

LIFE burial next day. The undertaker was not a poor man, but he was avaricious, and he made up his mind to possess
 SAVED BY the jewellery. He went in the night and took the lady's
 ATTEMPTED watch from the folds of her dress. He next began to draw
 THEFT. a diamond ring from her finger, and in doing so had to use

violence enough to tear the skin. Then the lady moved and groaned, and the thief, terrified and conscience-stricken, fled from the cemetery, and has never been since heard from that I know of. The lady, after the first emotions of horror at her unheard-of position had passed over, gathered her nerves together and stepped out of the vault, which the thief had left open. How she came home I cannot tell ; but this I know—she lived and had children, two at least of whom are alive to-day.

That life may be retained almost indefinitely under such conditions seems to be shown by the experiments to which Indian fakirs have allowed themselves to be subjected. Dr. Holigsberger, a German physician residing in India, gave the following account of a fakir who permitted his body to be buried alive. A certain rajah heard of this fakir, whose name was Hari Das, and sent for him, asking him if he was prepared to submit to an experiment for the purpose of proving that a man's real life was not dependent on the activity of his physical body. The fakir consented, stipulating only that his body should be taken care of in such a manner as to protect it against injury, so that the spirit on its return would find it intact. Before being buried alive he filled his ears, nostrils, etc., with wax, as to prevent the entrance of any air, and threw himself into

THE RAJAH
 AND THE
 BURIED
 FAKIR.

a state of death-like trance, in which the heart ceased to beat and no indication of life could be detected. The corpse was then sewn into a linen bag in the presence of the rajah, which was sealed with the rajah's seal, while the bag was put into a box for which the rajah provided the lock, and of which he himself kept the key. The box was duly buried in the garden of one of his ministers. Barley was sown in the ground above the place of burial, and the whole enclosed by a wall, while military guards were posted there night and day. On the fortieth day the box was reopened in the presence of the rajah, his ministers, General Ventura, and certain Englishmen among whom was a physician. They found the fakir lying stiff like a corpse in the identical condition in which he was interred. Warmth was then applied to his head, the wax removed, and air blown

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into his mouth, after which the body revived, the fakir being none the worse for his experiment.

Other instances of a similar character are narrated from various sources. Certain curious cases are recorded of torture during the Middle Ages and in early Christian times, in which the victims had gone into trances, and apparently died, subsequently recovering, and stating that they had experienced no pain nor had any knowledge of the tortures to which they had been subjected. Later on, in the seventeenth century, an instance is given of a widow named Leucken, who was tortured at Arnun in 1639 under suspicion of sorcery. In the midst of the torture she went into a trance, during which she spoke in several different languages, and finally lost all consciousness and was pronounced dead. Eventually she woke up, remembering nothing of what had been done to her.

THE DEAD RETURNS TO LIFE. An amazing story was investigated by the late Dr. Hodgson, of the American S.P.R., in which a Quaker mother, after she had been pronounced dead, suddenly sat up in the presence of her family and, turning to one of her sons who had held materialistic views, exclaimed, "I am permitted to come back to thee to tell thee that there is a future life." Having uttered these words, she sank back upon the bed a corpse. It is stated that the experience produced a profound effect upon the young man concerned. The story was narrated to me, when in America, by Dr. Hodgson's secretary. No names were given, the family who condemned the truth of the incident being unwilling to allow such a sensational occurrence to become public property.

There are other cases on record in which men have been sentenced to death and hung, and subsequently returned to life. It appears that as evidence of actual death the physician's stethoscope is quite unreliable. One method that has had the effect of reviving the vitality of the apparently dead is to apply a lighted match to a finger of the corpse. If a blister is then formed the subject is not actually dead. Nature, in the effort to protect the inner tissues, throws a covering of water, a non-conductor of heat, between the fire and the flesh. If you are dead, and flames come in contact with any part of your body, no blister will appear. No methods appear to be infallible, even the severing of a vein sometimes failing to bring back to life an apparently dead person, who, however, subsequently recovers. There are several other methods adopted for resuscitation which

METHODS
OF RESUS-
CITATION.

in numerous instances have been proved effective. In one case a patient, pronounced dead, was profusely rubbed with mustard by a practical neighbour. The corpse sat up, stung back into renewed life, subsequently married, and had a large family. Another case, given in *The Lancet* for June 21, 1884, has already been cited in the OCCULT REVIEW, and is interesting as giving a further suggestion as to methods of resuscitation. A mother and her baby were ill of smallpox. Both appeared to die, and were declared dead by the doctor. The grandmother, however, had made the nurse promise that if death appeared to ensue, she would put additional blankets on one or on both, and leave them till the grandmother's return. The nurse did as she had been requested, and next day when the grandmother came back they were both alive, and in each case made a complete recovery. In another instance, where a patient was supposed to be dead, to make assurance doubly sure the doctors opened a vein in each arm, but no blood flowed. The nurse, however, by applying mustard poultices to the patient's feet and neck, and burning feathers to her nostrils, succeeded in restoring consciousness. Here again a satisfactory recovery ensued.

Dr. Franz Hartmann, in his *Premature Burial*, narrates a further case of resuscitation from apparent death. The method here employed was the application of a red-hot poker to the soles of the feet of the supposed corpse. The incident occurred in the Bukovina in the vicinity of Radautz. A woman here was certified to have died of spasms of the heart. As there appeared to be some doubt of her death, and no signs of putrefaction appeared, an interval of five days was allowed before the funeral. After this, final arrangements for interment were made. As they were about to put the coffin in the grave, the sister of the deceased woman arrived to attend the funeral, and begged to be allowed to see the dead body. The coffin had already been screwed down, but was opened in response to her entreaties. She maintained her belief that her sister was still alive, procured as above stated a red-hot poker, and in spite of remonstrance from those present, touched with it the soles of the feet of the corpse. There was a spasmodic jerk, and the woman recovered. She had not been unconscious for a moment of the whole time, and was able to describe afterwards all the details of what had taken place around her. In this case, however, she did not suffer any terror, as she had watched everything that took place like a disinterested spectator, but had been able to make no signs of life.

LIFE SAVED
BY A RED-
HOT POKER.

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Treating of the means of restoration of the apparently dead, and the absolute signs and proofs of death, in a paper read before the Medical Society of London, Sir Benjamin Ward Richardson gives the following account of the restoration to life of a medical man, which suggests still further methods of resuscitation :

The man in question was found dead, as was presumed, from an excessive dose of chloral. There was no sign of respiration. "It was very difficult [says Sir Benjamin Richardson] even for a ear ^{as} long trained as mine to detect signs of the beating of the heart. There was no pulse at the wrist, and the temperature of the body had fallen to 97° Fahr. In this condition the man had lain for some hours before my arrival, and yet, as the simple result of raising the warmth of the room to 84° Fahr. and injecting warm milk and water into the stomach, he rallied slowly out of the sleep, and made a perfect recovery."

Sir Benjamin Richardson gives the following list of signs of actual death :

- (1) Respiratory failure, including absence of visible movements of the chest, absence of respiratory murmur, absence of evidence of transpiration of water vapour from the lungs by the breath.
- (2) Cardiac failure, including absence of arterial pulsation, of cardiac motion, and of cardiac sounds.
- (3) Absence of turgescence or filling of the veins on making pressure between them and the heart.
- (4) Reduction of the temperature of the body below the normal standard.
- (5) Rigor mortis and muscular collapse.
- (6) Coagulation of the blood.
- (7) Putrefactive decomposition.
- (8) Absence of red colour in semi-transparent parts under the influence of a powerful stream of light.
- (9) Absence of muscular contraction under the stimulus of galvanism, of heat, and of puncture.
- (10) Absence of red blush of the skin after subcutaneous injection of ammonia. (Monteverdi's test.)
- (11) Absence of signs of rust or oxidation of a bright steel blade, after plunging it deep into the tissues. (The needle test of Cloquet and Laborde.)

In addition to the methods of resuscitation which have been adopted from time to time, as cited in the foregoing instances, we may add the more recent forms of procedure adopted of heart massage and artificial respiration. Instances will be

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familiar to readers of the daily and weekly Press where heart massage has restored the vitality of the apparently dead.

It would be easy for me to multiply instances of cases in which premature burial has occurred, some of them with singularly horrible and revolting details, and had I the temperament of the Fat Boy in *Pickwick Papers*, I should no doubt take the very favourable opportunity to make my readers' flesh creep.

My intention, however, is rather to draw attention to the seriousness of the danger in question, and the methods that have been, and may again be, employed to restore consciousness where there is any doubt as regards actual death. There have been instances where such doubt has occurred and those present have lacked knowledge of the requisite measures to be taken in a crisis of the kind. I hope that these notes may serve a useful purpose by enumerating a number of tests that have in the past saved many fellow creatures from a horrible and agonizing death.

Perhaps a few remarks may not be out of place with regard to the death of Lord Carnarvon, which has been so widely attributed to the operation, after thousands of years, of some ancient Egyptian curse on anyone who might venture to disturb the resting place of the Pharaohs. One is, I think, bound to admit whatever views one may take on the matter, that the contention

in the present instance is not proven. The fact appears to be that Lord Carnarvon was stung by a mosquito when engaged in his investigations in the tomb. That this mosquito may have absorbed some poisonous matter from the contents of the tomb is only too probable and the danger in the case of one who suffered normally from an unhealthy condition of the blood, is by no means surprising. Mosquito bites, even under ordinary conditions, are very dangerous where people who have already suffered from blood-poisoning are concerned, and it is alleged that the Egyptians deliberately used poisons in connection with embalming, in order to protect their dead from molestation. If so, the explanation may well be a natural one. Still, one never quite knows, and the prudent man will be well advised to let sleeping Pharaohs lie.

A PIONEER IN MENTAL THERAPEUTICS

By ROSA M. BARRETT

THOSE who have heard at all of P. P. Quimby chiefly associate his name with the controversy as to whether he or Mrs. Eddy should be regarded as the originator of the teaching known as Christian Science. But quite apart from this question, there is much of great interest and novelty in the writings containing the ideas and teaching of Quimby during the years from 1846 to 1865. He published nothing during his life, nor was it until after his son's death in 1920 that anyone was allowed access to the sealed box containing the Quimby manuscripts, which were therefore first published in 1921 only, though Quimby had died so long before as January, 1866.* This sealed box contained books full of notes, essays, answers to questions, letters from patients, copies of Quimby's replies to these letters, press cuttings—a confused and heterogeneous collection. These, after his death, were all collected and locked up, nor would the son publish them or allow anyone to see them, although one of the chief patients and adherents of Quimby let it be publicly known that the MSS. existed and wrote articles about them, and indeed a book on *The Philosophy of Quimby*. Much misunderstanding might have been removed but for this stubborn refusal.

Quimby's ideas and remarkable therapeutic success were so far in advance of his time that he was—though highly respected for his upright, unselfish character—regarded by many as a crank and a visionary. His son, G. A. Quimby, was not a follower of his father's teaching, and seems to have been a conventional sort of man: possibly he thought any circulation of his father's views might imperil his position as a respectable citizen or injure his business. This, however, is only conjecture. The reason he himself gave was that the time for publication had not come; and so when Mrs. Eddy brought her libel action against a man who had stated that her ideas were really Quimby's, the case went by default in Mr. Eddy's favour, the son refusing even then to

* *The Quimby Manuscripts*. Edited by H. W. Dresser. Published by T. Y. Crowell Company, New York.

produce Quimby's writings. Even copies made by the Dresser family were perforce returned to G. A. Quimby. When G. A. Quimby died, the widow gave this sealed box, in January, 1921, to Horatio W. Dresser, the son of Quimby's chief student : with her permission he has therefore now published these remarkable documents, just as they were written or jotted down, and unrevised, by Quimby.

So much for the explanation as to the cause of the delay in circulating Quimby's theories.

Quimby, a blacksmith's son, born in 1802 in New Hampshire, was—in the ordinary meaning of the word—an uneducated man who could not even spell correctly ; he had not read or studied much, but he had a reflective, inquiring and original mind that could not rest when any problem came before him without trying to solve and understand it. In this way, while still young and working at his trade of clock and watch making, he became interested in the subject of mesmerism through hearing a lecture given in 1838 by a French mesmerist who, noting his intelligence and interest, instructed him in the practice of hypnotism. Quimby also read any books he could get on the subject and on Theories of Matter, and soon found that he was himself able to mesmerize, and that a youth, named Lucius, upon whom he experimented, was a singularly susceptible subject. Quimby could put Lucius into a deep mesmeric trance by simply looking intently at him, and when in that condition, Lucius became remarkably clairvoyant. At this time (although the widely-known Fox sisters attracted much attention to spiritualism a little later) most people thought mesmerism either a delusion or diabolical, and Quimby was vilified and ridiculed. He, however, gave public demonstrations, and the extraordinary gifts of Lucius excited keen interest : the local newspapers of the day giving long reports and testifying to Quimby's remarkable success. In these demonstrations, Quimby, or some person in the audience, would mentally will that the lad should describe some distant building, place, or person totally unknown to the subject and often unknown to Quimby himself. No words were spoken or written, nevertheless Lucius would describe the place or the person with minute accuracy as if actually seeing it. Time and space did not seem to affect the clairvoyant power of Lucius. This travelling clairvoyance, as it is often called, or telæsthesia, as Mr. F. W. Myers termed it, is the perception of objects at a distance independently of the recognized channels of sense and under such conditions as to render it impossible for any known

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mind—other than that of the percipient—to be the source of the knowledge thus gained. Dowsing (for water or minerals), if the facts are admitted, affords the most conclusive proof of this faculty. The evidence for telæsthesia is as abundant as that on behalf of telepathy, more so indeed, and is even more conclusive. One most remarkable example of this is found in the case of a much-respected U.S. Presbyterian minister,* who, when in a state of trance, described persons and events at a great distance, often many miles away. The evidence of his clairvoyant and supernormal powers when in this condition is too remarkable and abundant to be gainsaid. Scores of well-known and influential people testified to his gifts. One doctor gives as an example of his powers that Mr. Sanders (the clergyman), on being asked while in a trance to find a lost bunch of keys, said that they were under the steps of a door on the west side of the owner's house, some three miles away. The people there had searched everywhere for them in vain, but hearing this went again and found them in the exact spot named, where a child had hidden them a week before.

Very soon Quimby began to utilize this clairvoyant gift by making Lucius diagnose people's ailments and prescribe remedies. In this he again had marvellous success, and, becoming more widely known, his work so increased that he removed from his boyhood's home in Belfast, Maine, to the larger town of Portland, and here his chief work was done. It is worth noting that the newspapers of the day speak of Quimby as being well known for his honesty and integrity, as a man of deep thought and love of truth, of unblemished moral character, very benevolent and widely respected.

During the time (chiefly in the years from 1843 to 1847) that Quimby gave public demonstrations and practised hypnotism, doctors performed operations quite painlessly on some of his subjects—such as the removal of a polypus from the nose of a hypnotized patient. The doctor himself describes this operation, at which several noted citizens were present by request. The operation took some minutes, but the patient's colour did not change, and on awakening (she was apparently in a natural sleep) she was unconscious that anything had been done, and was surprised to find that she could breathe freely once more, for her nose had been entirely closed for some months previously. In another case, a patient in a hypnotic sleep, for three hours

* See a book called *The Sleeping Preacher of N. Alabama*, by the Rev. G. W. Mitchell, published in New York, 1876.

underwent quite painlessly an operation on her teeth. A striking fact is recorded in this case : Quimby told her mother he would communicate mentally with the girl, without speaking or touching her, she then began to laugh in response to an unspoken thought of Quimby's. Another doctor took Quimby to see a patient who had injured her elbow by a fall, and suffered excruciating pain. Quimby "magnetized," as he called it, and completely cured her. He cured functional as well as organic diseases apparently, as many doctors testified.

Quimby experimented upon other people besides Lucius. A lady whom he mesmerized was asked to describe events in her father's house 400 miles away. While in this state she said that one of the family had died and that a friend had been taken very ill there, but had so far recovered that a brother had carried her home. In a letter received during the following week these statements were found to be absolutely correct. One observer (whose wife had been under treatment) writes that Lucius seemed, when thus hypnotized, to have almost miraculous insight, seeing perfectly correctly every detail regarding the internal structure and state of the body and describing the causes of disease. Moreover, though both he and Quimby were quite ignorant of the language, Lucius often wrote, when in this state, long prescriptions in Latin : this began after he had been in contact with a qualified practitioner, though he afterwards sometimes gave Latin prescriptions to Quimby.

One medical man wrote these striking words : " Mesmerism demonstrates the immateriality of the human soul, and lets in more light than any other window that has been opened for a thousand years."

Gradually Quimby came to realize the fact that his subject, Lucius, could only visualize what was in his, Quimby's, mind, or in that of the person with whom he was at the moment in contact—he expressed no independent truth. Then, Quimby asked himself, do ideas take form ? Has man or thought the power of creation ? Do ailments exist only in the mind, not in reality ? If the mere *thought* of a wild beast in my mind, he argued, makes Lucius shrink in terror and describe the ferocious animal as if it had some objective existence before him, or if he shivered when cold was mentally suggested, or tasted or felt a substance merely suggested to him, is it not conceivable that other things which appear real, such as pain and sickness, may exist in thought only and have no objective existence ? If this be so, then by substituting for thoughts of pain, of disease and of evil, ideas

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of wholeness, of God's ideal for that man or woman, would it not be possible to abandon the error, to make the person well both in body and in soul, mentally creating *good* objects and so benefiting the minds of those influenced? These ideas may be commonplace now, but eighty years ago they marked an epoch, for Quimby was indeed one of the very earliest to realize the fact of thought-transference. From this time Quimby worked hard at this idea, practising his theories and gradually evolving what he called a Science, which he taught, and, discarding medicines entirely, effected many marvellous cures, to which doctors and patients alike testified.

At first, when healing, Quimby touched or stroked a patient's head or the affected part, but from 1847 he gradually abandoned this practice and all manipulation and mesmerism, simply concentrating his thought intently upon the patient, sitting in silence and receiving vivid impressions. He considered that in this way he became aware of the patient's mind and condition (he was himself, no doubt, clairvoyant) and experienced their feelings. At first he even took their conditions on himself, but later he learned how to avoid this, by realizing, as he describes it, the protective power of Wisdom, so keeping his own soul free. He would never allow the patient to describe his feelings or ailments, but, while thus sitting in silence, Quimby became conscious of, and accurately described, the sensations and pains of those who came to him to be treated—not fearing their belief in the evil he was not afraid of the disease. The patient realized that Quimby understood his condition and did not ignore it, so a feeling of confidence was aroused and then Quimby imparted *his* belief in the divine ideal of perfect health, of God as love. The guiding power was love of truth, faith in an inner higher self open to the Divine presence. The effects produced were not mysterious, but the result of the direct action of *mind upon mind*, a remarkable conclusion to reach eighty years ago. Hence instead of his work being humbug, he was developing the principle of the influence of thought. Dr. (as he was often called) Quimby kept no record of his patients, but he treated some hundreds every year: beginning with bodily healing, this was followed, if needed, by spiritual healing. As one instance of his work, a description is given by her son, of the cure of a lady about seventy years old who had broken her ankle badly some eleven years previously, and since then could only touch the ground with her toes and had to use crutches. After treatment by Quimby, she put her whole foot on the ground, walked without any stick and even danced. The writer adds that

people thronged his house to see the miracle that had been performed! Another time he treated a woman violently insane, who had attempted to cut her throat and was so violent that she had to be held by main force. Quimby came and, sitting by her, so quieted her that in four or five hours she fell asleep, and was not only restored, but, through Quimby's efforts, the woman and her husband who had separated in anger became reconciled. Among the many who came to him to be healed was, as is well known, Mrs. Eddy, then Mrs. Patterson.

There are many mental healers now, it has indeed become quite a recognized profession, but in those days the subtle effect of mind upon mind, or upon the body, was little recognized, known, or studied, and it was in this that we may consider Quimby as a pioneer. He tried to discover the underlying principle of this power of suggestion, and passed gradually from his early ideas of human control to belief in an inner receptivity of Divine Wisdom, and in spiritual senses or powers functioning independently of matter. He moreover shared the burdens of the suffering. "It is not an easy thing," he wrote, "to forsake every established opinion and become a persecuted man for this Truth's sake, for the benefit of the poor and sick, when you have to listen to their long stories without getting discouraged. . . . I have been twenty years training myself for this one thing, the relief of the sick."

From this time Quimby's life work was to develop his Science of Health (a term he used from 1861 onwards), and to demonstrate that we are receptive to Divine Wisdom, that spiritual healing might be as common to-day as in Christ's time. His patients often experienced a quickening, an increased love for spiritual truth and for God. Though intensely inimical to all priestcraft, creeds and superstitions, as he was indeed to doctors, mediums and so on, he was yet deeply religious, if by religious is meant a profound belief in the indwelling presence of God and the living a life of service to mankind.

"All phenomena, called disease," he wrote, "are the result of false beliefs, originating in the darkness of Egyptian superstition. The realization of the Divine ideal is perfect health." At another time: "An individual is to himself what he thinks he is. All disease is in the mind or belief." Mind (he means the brain) he always speaks of as the material, not the spiritual, part of man. "My knowledge teaches that mind is not in the body, but outside of it . . . the body is to the soul as the steam engine is to the engineer. . . . True knowledge is in true love."

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"To know God is to know ourselves, and this knowledge is Christ or Truth. We cannot be separated from our Heavenly Father. To be dead in sin is separation from God or Truth . . . embracing the true Christ is the resurrection from the dead." Again: "I believe in one living and true wisdom called God, in Jesus, a medium of this truth, and in the Holy Ghost, or explanation of God to man." Giving the theory of his religion, he writes: "My God is wisdom and all wisdom is of God; where there is no wisdom, there is no God. God is not matter, and matter is only an idea that fills no space in Wisdom, and as Wisdom fills all space, all ideas are in Wisdom." "Spiritual wisdom is always shadowed forth by some earthly or literal figure. The Bible is spiritual truth illustrated by literal things, but religious people follow the shadow or literal explanation and know nothing of the true meaning. . . . To know that you exist is a truth, but to prove that you always will exist is a science. . . . Life cannot be destroyed, but death can."

He held that all phenomena in the natural world had their birth in the spiritual. In Quimby's earlier writings there seems no clear idea as to sin; he attributes all evil to human opinion or error, but later he attributes all goodness to God only. The Bible, he said, "has nothing to do with theology, but contains a scientific explanation of cause and effect." He speaks of the Christ within as Wisdom or Divine Wisdom, and constantly repeats the idea that all causation is mental and spiritual, that "every phenomenon that takes form in the body was first conceived in the mind." "Disease," he reiterated, "is an error of mind, through predominant beliefs man is more influenced by suggestion than by actual qualities."

The true senses, he held, constitute the real man, and include intuition, inner impressions, giving immediate access to Divine wisdom and love. "To be a disciple of Christ is not only to realize the Christ within us, but to put this wisdom into practice in daily life. God or Wisdom is the only reality, external forms are mere semblances, the universe is not matter, not that in which God dwells, rather all things are in God as ideas are in the mind. . . . When we identify ourselves with His image, the new birth begins. This Life within us will accomplish the work, and this Wisdom will create the same true world in us all. . . . Our next world is *here*, where we are and always must be."

To give an example of the meaning Quimby read into the words of the Bible, he speaks of Jesus walking by the sea and seeing Andrew and Peter fishing in the old Mosaic laws or sea,

and called them to follow Him. So they left their nets, or old beliefs, and as they saw others mending their nets or creeds, which were worn out and ready to drop to pieces, they left their father (or old belief) in their ships (or error) and followed Jesus.

When Quimby decided to give up his practice and devote himself to preparing his papers for publication, a Portland newspaper wrote: "His departure will be a public loss . . . he has won the respect of all who knew him, and that he has manifested wonderful power in healing the sick, no well-informed person can deny. Indeed, for twenty years the doctor has devoted himself to this object. . . . By a method entirely novel, and at first sight quite unintelligible, he has been slowly developing what he calls 'The Science of Health' . . . he now enters a broader field of usefulness and may yet accomplish something for the permanent good of mankind. An object so pure, a method so unselfish, must claim the favourable attention of all." Others testify to Quimby's humility and lack of self-assertion: he certainly did not seek to amass money, nor to attain power by his gifts.

Quimby did not transmit his healing powers to any of his pupils apparently. He was, indeed, in almost every way a great contrast to Mrs. Eddy, who undoubtedly derived many of her theories, and even phrases, from his teaching; he had no love of power, he made no rules, he did not teach in classes, only individually, and it never seems to have occurred to him to court publicity. It was his early recognition of the direct action of mind upon mind (thought transference), of the creative power of thought, his practice of silent spiritual healing, which mark him as a pioneer.

HERB-MAGIC

BY H. STANLEY REDGROVE, B.Sc., A.I.C., F.C.S.

SOME one, I believe, has remarked of the English that they are characterized by their especial love of flowers. I do not know how true this is ; but certainly, if it is true, the affection is one of which we have no need to be ashamed. To the vegetable kingdom man, in common with other animals, owes the greatest of all debts, namely, that of his continued existence. The chlorophyll of plants is the agency adopted by Nature for maintaining the oxygen of the atmosphere which is essential to the life of man and all creatures that breathe, and to the plant-world man is entirely indebted, either directly or indirectly, for his supply of food-stuffs, for it is only plants that have the power of converting mineral substances into forms that can be assimilated by the digestive organs of man and other animals. Moreover, the beauty of flowers, the charm of their varied forms and colours and the deliciousness of the odours that many of them exhale, cannot be denied. Finally, it is from the world of plants that man obtains many of the most potent drugs (e.g. quinine) with which to combat the various diseases that afflict him. The medicinal value of plants is the characteristic that appears most to have excited the interest of the ancients. Convinced that everything in Nature existed for the service of man, they were eager to find some medicinal property, some magical virtue, in every plant, even the seemingly most unlikely. No wonder, therefore, that there came into existence a vast body of folklore associated with plants, folklore that has died hard, and of which very many traces indeed may still be found lingering in the country to-day.

The study of the old herbals embodying the ancient knowledge and beliefs concerning plants, a curious medley of fact and fiction, has a charm which is all its own. It has not, perhaps, been explored as widely as it deserves to be, for there are few books which reveal to us as intimately as do the old herbals the thought and beliefs—the mental atmosphere—of days that are gone. We ought, therefore, to be especially grateful to Miss E. S. Rohde for her beautiful book on the old English herbals which has recently been published by Messrs. Longmans, Green

& Co.* It is one of those discursive books which the reader feels must have given great enjoyment to the author to write, and which it gives him equal pleasure to read. It is essentially a popular book, in the best sense of that rather misused term ; and if it is not free from certain inaccuracies, we can readily forgive Miss Rohde for these because she has succeeded in conveying to us the spirit of the old herbals, and that is what is of primary importance.

So fascinating are the old herbals, so alluring are the many quaint beliefs of Herb-Magic, that it is difficult to select for treatment one book, or one belief, rather than another. But something of that sort has to be done in a brief article such as the present. Personally, I find Gerard quite irresistible. His *Herbal*, which is one of the best known, was published in 1597. The manner of its production, it is true, does Gerard little credit. A considerable portion of the material for it he obtained, and used without acknowledgment, from an unpublished translation of a work by Dodoens ; but the man, in spite of the fact that he could descend to this literary theft, was by no means devoid of genius, and he transfused this genius into the work, transmuting the somewhat dry bones of Dodoens into one of the world's most fascinating books. Some parts of it, indeed, are his own work. Very interesting is it to read his accounts of the plants that grew about London in his day, and to picture the charm of the place as it then was. And no less interesting is it to know, as an illustration of the tenacity of plant-life, that some of them are still to be found by those who have eyes to see. Whortleberries and the Small Earth-nut are still to be found at Hampstead, and, although I have not seen the Hemlock Dropwort at Battersea, it may very well be there, for I observed it in a seemingly equally unlikely place—near the canal bridge at Stratford—but a few years ago.

Writing of the beauty of plants, Gerard says in "The Epistle Dedicatorie" to his work : "What greater delight is there than to behold the earth appareled with plants, as with a robe of imbroidered worke set with orient pearles, and garnished with great diversitie of rare and costly jewels ?" "But," he continues in that spirit of nature-mysticism which we are perhaps unfortunately beginning to lose, "these delights are in the outward senses : the principall delight is in the minde, singularly enriched with the

* *The Old English Herbals*. By Eleanour Sinclair Rohde. 10 in. x 7½ in., pp. xii. + 243 + 18 plates (one in colour). London : Messrs. Longmans, Green & Co., 39 Paternoster Row, E.C.4. Price 21s. net.

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knowledge of these visible things, setting foorth to us the invisible wisdom and admirable workmanship of almightie God." Of the medicinal or magical (one can hardly distinguish between medicine and magic in these days) virtues of plants, Gerard has naturally much to say. There were for him plants not only to cure physical ills, but also those to cure ills of the mind and heart. The odour of Basil, he tells us, removes melancholy and makes a man glad. Much the same was also said to be true of Balm; and it is pleasing to think that, in the days when so much use was made of medicinal preparations of the most disgusting and nauseating character, the herbalists stoutly maintained the medicinal efficacy of sweet-smelling herbs and plants. The virtues of Rosemary were, of course, much extolled by Gerard. "The flowers made up into plates with sugar after the manner of Sugar Poset and eaten," he writes, "it comforteth the heart, and maketh it merie, quickeneth the spirits, and maketh them more lively." The belief in the sovereign virtues of Rosemary is a very old one, and Rosemary was one of the ingredients in Roger Bacon's celebrated recipe for the cure of old age and the preservation of youth.

No account of Herb-Magic would be complete without some reference to the Doctrine of Signatures, to the idea, that is, that the hidden virtues of plants were indicated by some external sign. The notion is a very ancient one. Roger Bacon gives expression to it as follows: "Wheresoever God hath placed such an unspeakable Virtue, he hath added a certain Similitude, that every Man, who is of a clear and vivacious Wit and Understanding, may conceive its Operation." * The doctrine became very generally accepted during the seventeenth century, no doubt owing partly to the vigorous championship of it by the great Paracelsus. William Coles, a late seventeenth-century herbalist, writes concerning the doctrine as follows: "Though Sin and Sathan have plunged mankinde into an Ocean of Infirmities (for before the Fall, Man was not subject to Diseases) yet the mercy of God which is over all his Workes, maketh Grasse to grow upon the Mountaines, and Herbs for the use of Men, and hath not onely stamped upon them (as upon every Man) a distinct forme, but also given them particular Signatures, whereby a Man may read, even in legible Characters, the use of them. . . . *Heart Trefoyle* is so called, not onely because the Leafe is Triangular like the Heart of a Man, but also because each Leafe contains the

* Roger Bacon: *The Cure of Old Age, and Preservation of Youth*, translated out of Latin; with Annotations, by Richard Brown. (London, 1683), p. 17.

perfect Icon of an Heart, and that in its proper colour, *viz.* a flesh colour. *Hounds tongue* hath a form not much different from its name, which will tye the Tongues of Hounds, so that they shall not bark at you : if it be laid under the bottomes of ones feet. Walnuts bear the whole Signature of the Head, the outwardmost green barke answerable to the thick skin wherewith the head is covered, and a Salt made of it, is singularly good for wounds in that part, as the kernell is good for the braines which it resembles being environed with a Shell which imitates the Scull, and then it is wrapped up againe in a silken covering somewhat representing the *Pia Mater*." *

With the Renaissance and the revival of ancient astrological doctrines going back to the days of the Babylonians, the belief became current that the virtues of plants were derived from the planets. Every plant was in correspondence with one of the heavenly bodies, many of them bore the impress or seal of the planet wherefrom it derived its virtue, and hence it was necessary for the herbalist to be acquainted with the virtues of the planets and to read their signs aright. Astrology, it must be remembered, for these old-time thinkers was more than a mere method of foretelling the future ; it was, rather, a philosophy of the universe. Cornelius Agrippa, in his *Three Books of Occult Philosophy*, that heroic attempt to work out all the correspondences of the universe, tells us the means whereby we may assign not only plants, but, it would seem, almost all other terrestrial objects to their appropriate planets. Thus the Marigold—a very sun-like flower in appearance—we learn, is solary. So also are those plants which fold their leaves when the sun is near upon setting, but unfold them little by little when it rises. Solary also are plants which never fear the extremities of winter ; as well as many others, such as Mint, Saffron, Balsam, Calamus or Sweet Flag, Sweet Marjoram, etc., for less obvious reasons.

Amongst the names of seventeenth-century British herbals in which astrological doctrines predominate, that of Culpeper's is perhaps pre-eminent. Miss Rohde regards Culpeper as a charlatan. Perhaps to some extent he was. Yet in spite of all its fantasticality, my own feeling is that he believed in much of what he wrote ; and he certainly achieved—however many its absurdities—the most popular herbal, judged by the enormous number of times it has been reprinted in one form or another, that has ever been produced.

* William Coles: *The Art of Simpling: An Introduction to the Knowledge and Gathering of Plants*, etc. (London, 1656), p. 88.

THE MYSTICISM OF ALICE MEYNELL

By FRANCES TYRRELL

THESE observations are not meant as a disquisition on the nature and standing of Alice Meynell's poetry.*

Still less are they designed as a chronological list of her utterances, nor of the conditions under which her work was produced.

They are rather an endeavour to clearly define the quality of the thought atmosphere in which she habitually dwelt, and with which all her art was imbued.

Much has already been written in the way both of unerring praise of the high intent of her verse and of understanding criticism of her methods. There still remains a something "interne" almost untouched—possibly because it belongs to a realm untrodden by those who desire to pay tribute. Yet it is only understanding of this innerness which can wholly reveal to her readers her attitude towards Art and Life.

When the art-worker leaves this sphere of endeavour, admirers—knowing they will get no more in the accustomed way—are usually keen in pursuit of all available recordings of the life-experiences of the one who has enhanced their sense of beauty. They desire a sort of biographical chart of performances; or, in the belief that it may reveal that which eludes in the work itself, a knowledge of personality. But it is not through the outwardness of things that we reach the source of the worker's inspiration. That elusiveness of thought, within subtlety and restraint of expression, which sometimes baffles her most earnest readers in many of her poems, can only be captured by realization of the inner standpoint from which she wrote.

To those who, because of this elusiveness, approach her work with diffidence this page may not come inaptly.

To Alice Meynell, Poetry itself had a deep and mystical import. She regarded it as something so complementary to life that its absence would have made the difficulties of the soul's negotiations with the world and its ways almost insuperable.

Is it not the very mission of Poetry to keep the vision of

* *The Complete Poems of Alice Meynell*; 6s. *New Poems of Alice Meynell*; 3s. 6d. London: Burns, Oates & Washbourne, Ltd.

Beauty before the eyes of the wayfarer along the darkness of the wastes ?

This is essentially the attitude of the mystic towards Art and Life. With or without the assent of the intellect, the mystic reaches the reality that underlies all appearance.

To ordinary understanding the mystic is one who seeks escape from the crude and ugly facts of life by entering the realm of contemplation, there to evolve possibly lovely, but quite impracticable, ideas of actual living.

This is an inadequate conception of the meaning of the word. It is the far more scientific definition that the mystic is one who has conscious communion with God, and far from being impractical is in the fullest sense most practical, since in all difficulties, instead of trying the ways of the obvious, he goes straight to the One Source of all knowledge and lets that work through him, and for him, to obtain results.

The mystic has complete faith in the working of Spiritual Law.

The question as to whether the saints, or some of them, were not somewhat selfish in secluding themselves from the life of the world, for the safety of their souls, is not infrequently a matter of discussion. But no such query arises in the case of the mystic. He retreats that he may have more to give. It is as though one should go to the well for water, and instead of keeping it for oneself should give to drink to those who could not go for themselves.

People who knew Mrs. Alice Meynell in any of her varied relations, domestic, social, literary and other, could not think of her as impractical. Her views of the panorama of life, in so far as it came before her, were always definite, and her warm and sympathetic admiration for the gifts of others was always based upon her critical clearness of perception.

But if you had any soul-kinship with her, you could not help realizing that it was often because she was a dweller in the spirit that she could in her human ministrations be both so strong and so tender with the troubles and failings of those who were only feeling their way. Artist as she was by nature, saintly as she was in her conception of the demands of life, she was before everything else the mystic.

She had wonderful silences. Those mentally in accord with her, who were privileged to see her informally, know that sometimes on discussion of some question of absorbing interest she would drop into silence—yet her silence gave you no impression of cessation of speech. You could feel the vibrations of soundless

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words. It was as though she had reached for illumination and was receiving it from the Spiritual. It was at such moments that it seemed to diffuse itself through her personal presence and attitude, and to give her an air of aloofness from all that was of the world worldly.

I think it was this background of illumination even more than perfection of form that has given to the fugitive moods of her poems such enduring substance. Though she has left no mighty ode or great soul-drama, this indefinable transfusion of background, like the perfume of some delicate flower, makes her lyrics cling to the mind—you cannot analyse the perfume, but you know its possession. Neither the clamour of the market nor the reverberations of the highway appealed to her as material, although she saw that through such enfoldment they too were making for universal harmony.

It was the impress that this noise of life makes upon the soul that engaged her thought. And it may be—taking into account the ordinary understanding of the word reality—that this attitude towards life provides some shadowy foundation for the charge of a certain insubstantiality which the more thorough-going section of the reading public find in her work.

But if those of her readers who find the meaning of some particular poem obscure would give themselves up to the whole impression it makes upon them, they would find the spirit within.

If, despite my opening assertion, I seem to break lavishly into quotation in illustration of my standpoint, it is not with any idea of emphasizing the artistic value of her work by any attempt at criticism. All who have ears for music or eyes for form will find the imprint of Art upon each one of her productions. My only desire is to show that the spirit of the mystic prevailed from the first note to the last.

Poeta nascitur, non fit. As of the poet, so of the mystic. He is not to be made. There is in him an inherent something which could never be attained by climbing the highest intellectual heights, nor by long service in the cause of profound philosophy. If, in addition to such attainments, he should have this almost indefinable endowment, he has come to it by divine inheritance, and not by labour.

There is no poet, to whom in love we bend the knee in homage, to whom this divine gift has not been given. When to this is added a glory of dramatic power or wealth of imagination, these qualities may, at first sight, seem to stand for his complete claim.

to greatness. But the inner vision is there all through, or he could not so move our souls to upliftment, or transport us to a world of ecstasy.

This sense of being filled with the divine afflatus (!) comes from his realization of his part in the Eternal Oneness. He is in it, of it, and must express its glory.

If we take up "In Early Spring," the first lyric in Alice Meynell's early poems, we find prevailing from the first note to the last this realization of oneness with Nature and "Nature's God." In its breath there is the sense of personal presence. You cannot pause in the complete stanza to question or consider, or you break the sense of ecstasy in its music :

O Spring, I know thee ! Seek for sweet surprise
 In the young children's eyes.
 But I have learnt the years, and know the yet
 Leaf-folded violet.
 Mine ear, awake to silence, can foretell
 The cuckoo's fitful bell.
 I wander in a grey time that encloses
 June, and the wild hedge roses.
 A year's procession of the flowers doth pass
 My feet, along the grass,
 And all you wild birds, silent yet, I know
 The notes that stir you so.
 Your songs but half devised in the dim, dear
 Beginnings of the year.
 In these young days you meditate your part ;
 I have it all by heart.
 I know the secrets of the seeds and flowers
 Hidden and warm with showers.
 And how, in kindling Spring, the cuckoo shall
 Alter his interval ;
 But not a flower or song I ponder is
 My own, but memory's.
 I shall be silent in those days desired,
 Before a world inspired.
 O, all brown birds, compose your old song phrases,
 Earth thy familiar daisies.

Then if you turn to the last poem but one of her completed work, *The Poet to the Birds*, you find—the mood changed—the same possessing sense of the Eternal Oneness voicing itself in a deeper way :

You bid me hold my peace
 Or so I think, you birds : you'll not forgive
 My kill-joy song that makes the wild song cease
 Silent or fugitive.

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Yon thrush stopt in mid-phrase
 At my mere footfall, and a longer note
 Took wing, and fled afield, and went its ways
 Within the blackbird's throat.

Hereditary song,
 Illyrian lark and Paduan nightingale,
 Is yours, unchangeable the ages long;
 Assyria heard your tale;
 Therefore you do not die.

Then you are made to feel the impassioned cry for more light
 —the longing of the soul to get nearer to its Source:

But single, local, lonely, mortal, new,
 Unlike, and thus like all my race, am I,
 Preluding my adieu.

My human song must be
 My human thought. Be patient till 'tis done.
 I shall not hold my little peace; for me
 There is no peace but one.

With the Mount of Vision in front, how can you endure to
 count your steps in climbing?

Between the first poems and the last—whatever the mood may
 be—they may each one be accounted as offerings of worship to
 the Maker of all Beauty.

In *Early Poems*, "The Young Neophyte" is, in a sense,
 complementary to "In Early Spring," so full is it of promise
 awaiting fulfilment. Its consecration of Life to Art is in the
 nature of religion:

Who knows what days I answer for to-day?
 Giving the bud I give the flower. I bow
 This yet unfaded, and a faded brow;
 Bending these knees, and feeble knees, I pray.
 Thoughts yet unripe in me I bend one way,
 Giving repose to pain I know not now,
 One check to joy that comes I guess not how.
 I dedicate my fields when Spring is grey.

And now when the complete work is gauged one does not
 wonder that with such singleness of purpose the fulfilment should
 justify the dedication.

To the spiritualist, to whom it has been given to see through
 the veil the world-thought has drawn between one sphere and
 another, there comes the strong impression of her joy in the
 realization of that supreme beauty she so ardently sought.
 There can be no broken links with all she loved—only the
 inexpressible bliss of finding reality.

MORE ADVENTURES WITH FAIRIES

By MAUNSELL VIZE

IN a recent article appearing in the OCCULT REVIEW I related certain of my experiences with fairies, and I now propose to narrate further happenings of a more or less similar nature, which took place also in Ireland.

In the village near where I spent a considerable portion of my childhood there lived an old man named Larry Malony. Larry bore a none too enviable reputation in the neighbourhood. Besides being a hopeless drunkard, he had been up before the magistrates several times for assault and petty larceny, and was even suspected of being implicated in far darker deeds. He lived all alone in a cabin on the outskirts of the village, without even a pig or a rooster for a companion, and so great was the fear and aversion with which he was universally regarded that no one ever ventured within sight of his dwelling-place. Well, one day when I was walking through the village, I came upon a crowd of people, all of whom were well known to me, standing in the middle of the street talking in a very excited fashion. Wondering what had happened to cause such a commotion, I inquired of one of them, Mrs. Tim Rooney, who kept the Post Office.

"Arrah, Master Maunsell," she replied, "have you not heard? It is old Larry up at the cabin yonder. As Pat Flannegan was passing along the road this morning to look after the cattle, what is grazing in Widow Johnson's meadow, he heard a loud groaning and moaning coming from Larry's cabin, and, on going to see what was the matter, he found old Larry lying on the floor, with all his clothes on, a-bawling and a-shouting like a madman. Flannegan ran for Father Moike and the doctor, and they are both of them up at the cabin with Larry now, a-trying to find out what is the matter with him."

"Don't be too quick in your judgments, Mrs. Murphy," another woman exclaimed. "Pat Flannegan told me Larry did not sound as if he were drunk at all, he appeared to be quite sober. But husht, now husht, here comes the doctor."

I looked in the direction she indicated, and seeing Dr. Manly,

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whom I knew intimately, I went up to him and inquired what was wrong with Larry Malony.

"He's in a bad way, Maunsell," the doctor replied, "though divil a bit if I can tell you what it is exactly that is ailing him, save his conscience and drink, but it's a queer case altogether."

"What's a queer case?" I asked, and after an immense amount of pressing he told me.

"When I was called in to see Larry," he began, "I found him lying on the floor of his miserable cabin moaning and groaning, and saying that it was all up with him because the Leprechauns had got hold of him and sold him to the devil. I asked him what he meant, and little by little I got out of him the following extraordinary tale. It appears that last night Larry was, as usual, up at the White Hart Inn, drinking. He did not leave till twelve, and on his way home he lost his way. Wandering on and on he at last found himself in Jerry's Wood, which they say is haunted, and he was about to turn back, in a great state of alarm, when the ground suddenly seemed to give way beneath him, and he found himself falling. In a moment his brain cleared. He remembered the pit they call Dooney's Punch-bowl, and realized he had fallen into it. Down, down, down he went, till at last he struck against something with a big crash and immediately lost consciousness. When he came to he found himself lying half in and half out of a pool of black slimy water with a number of little people, whom he at once saw were Leprechauns, standing by his side peering into his face.

"'Larry Malony,' one of them, whom he took to be the leader, exclaimed with a grin, 'we've been waiting a long time for you, and now we've got you we are going to claim our reward. Get up and come along with us.' Making him rise, they led him through a hollow passage in the side of the pit to a huge cavern, in the centre of which was a table, so long that he could not see the end of it. Seated on either side this table were men of a most terrible and sinister appearance. As soon as Larry entered, the man seated at the top of the table, who was taller and more dreadful-looking than any of the others, cried out, 'Who have you brought now?' and on the leader of the Leprechauns saying, 'Larry Malony,' he motioned to Larry to sit down in the empty seat beside him. Not daring to disobey, Larry sank into the chair, exclaiming, however, 'In the name of God, your Honour, let me get out of this place,' whereupon everybody laughed, and the man at the head of the table said, 'You may go, Larry Malony, conditionally that you promise to return in a year's time.' Larry

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promised: he felt he would give his very soul to breathe once again the pure free air overhead, and the very next instant the whole scene faded away and there was a blank, and when he recovered his senses he found himself lying on the floor of his cabin."

The doctor paused, and I could tell from his face that he was not a little perplexed and frightened.

"What was it—a dream?" I remarked.

"I don't know, Maunsell," the doctor replied, "and that's the truth. 'Tis a fact his clothes were all wet and muddy, so that he must have lain in water, if he weren't in the pit all night. He is terribly upset, and declares he is lost for ever, having promised his soul to the devil."

"What did Father Michael do?" I asked.

"Father Michael and I both assured him it was only a dream," the doctor replied. "We besought him, however, to take it as a warning to turn over a new leaf, and he promised us he would."

I did not have time for any further conversation just then, as some one came up to the doctor with a message, and he at once hurried off. To everyone's surprise, however, a marked change for the better was soon seen in Larry Malony. He gave up going to the White Hart, shunned his disreputable companions, and revived his long discarded habits of industry and sobriety. Little by little work came back to him, until he was once again on the high road to prosperity. At the same time, cheerful and self-respecting as he was now, it was obvious that he was not altogether easy in his mind. Eleven months from the night of his dream had gone by, and he was now rapidly approaching its anniversary.

"If only I can get past that night, Master Maunsell," he observed to me, "I should feel safe, absolutely safe, but the fear lest something should happen to me on or before that date worries me continually. I can't sleep at night for thinking of it."

I did my best to comfort him, as, indeed, did every one else, but it was of no avail. Nothing would drive the awful haunting thought from his mind that the leprechauns would get hold of him in some subtle manner and convey him to that terrible place underground, where he would be confined a hopeless, helpless prisoner for Eternity.

The day of the anniversary of the dream came at last, and as ill luck would have it, his nephew turned up in the village in the evening, having just arrived from America, his pockets bulging with money made in the gold diggings. Despite

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Larry's protestations, his nephew finally persuaded him to accompany him to the White Hart, where they remained drinking together till it was close on midnight. Larry was then seen to stagger off alone in the direction of Jerry's Wood. The following day he was missing from the village, and, on a search being made for him, he was eventually discovered lying at the bottom of Dooney's Punchbowl, with his neck broken. That he had wandered to the haunted wood in a state of absolute intoxication, and not seeing where he was going had, for the second time, fallen into the punchbowl, was obvious to all, but undeniably, it was a very startling coincidence that his death should have taken place in that spot exactly twelve months after his most sinister and terrible dream. It was, in fact, such a remarkable coincidence that many people believed Larry's death was not altogether natural, but was brought about by supernatural intervention. Whether these people were right in their surmise I cannot, of course, say, but all I know is I never passed by Jerry's Wood or Larry Malony's cabin after dark without experiencing a feeling of horror no words can describe.

An aunt of mine once had a dog that was said to be elf shot by fairies. It was a water spaniel, a sturdy-looking brown-and-white dog with big brown eyes, all agog with fun and excitement, at least, until the incident I am about to mention took place. My aunt lived near a moor, on which was a black, deep and sullen-looking pool, that was reputed to be haunted both by ghosts and fairies. One evening my aunt and one of her old servants, Molly Broderick, happened to be returning home from the fair in Limerick. The weather had been very sultry all day, and despite the fact that the sun had long since sunk to rest, it was still unbearably hot. On arriving opposite the pool, Grit, the spaniel, ran up to the edge, and was about to plunge in, as was his wont, when he suddenly started back, and, lying at full length on the ground, began to whine piteously.

"Gracious me, Molly," my aunt exclaimed, "what is the matter with the dog?"

"Och musha, I dunna," Molly replied, crossing herself vigorously, "unless it's the fairies he sees." Then with a loud cry of "Awirch, awirch, look, look," she pointed in a great state of agitation to the centre of the pool, where my aunt saw, floating on the surface of the black water, a number of what looked like phosphorescent rings. She had not time to examine them very closely, however, for Molly, clutching hold of her by the arm, dragged her forcibly from the spot, exclaiming as she did

so, "They are the fairy lights, mum. They always come before the fairies themselves appear. Come, come quickly, for if the fairies catch sight of us they'll shoot their arrows at us, and we shall have no more peace for the rest of our lives."

My aunt, who did not believe in fairies or anything of the sort, laughed and tried to persuade Molly to stay, but it was of no use, and, seeing that she was really afraid, my aunt hurried home with her. In their haste neither of them apparently thought of Grit, and it was not until they were turning in at the gate, that they discovered he was not with them. My aunt wanted to go back to the spot to look for him, but Molly implored her not to, and for the second time that night she gave in. Grit stayed out all night, and, on his return in the morning, a strange change was observed in him. Gone was all his friskiness and friendliness; he was sullen and dejected, and remained so all day. On the approach of evening, however, he seemed to recover his exuberance of spirits, and when the sun began to set and the shadows to come out, he raced off in the direction of the moor, not returning home again till the following morning, when his behaviour, as before, was quite abnormal. Now as Grit behaved like this day after day, Molly declaring it was all due to the fairies of the pool, who had shot him with their arrows, my aunt resolved to follow him, when he raced off in the evening, and to find out if she could where he went and what he did.

She carried out her plan, as soon as possible, and following Grit found him at the pool, but, instead of plunging in, he lay on the bank and whined, till a number of tiny forms suddenly rose out of the water, and, gliding to the shore, danced round and round him. My aunt described these forms as being about a foot and a half in height, and clad all in green, with very grotesque faces. She said they made no noise, but performed all their evolutions in absolute silence. While she was looking at them, she was suddenly seized with an irritation in her throat and coughed, whereupon the fairies vanished, and Grit growled so savagely at her that she became alarmed and ran. Fortunately she happened to meet a horse and trap with people in it whom she knew, and they, seeing my aunt running with Grit snarling at her heels, pulled up and drove him off with a whip. But for this my aunt was quite sure Grit would have bitten her. What became of him afterwards was a mystery. He never returned to my aunt's house, and as far as she could gather no one in the village ever saw him again.

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Here is another story about my aunt and her fairy experiences. She at one time employed a girl named Biddy Gallagher, whom she at length got rid of because of her persistent cruelty to animals. She could never pass by a dog without giving it a kick, or a cat without viciously pulling its tail, and the climax came when one day my aunt chanced to find her plucking a fowl alive. My aunt, horrified beyond measure, rescued the bird, crying out as she did so, "For shame, Biddy, don't you know fowls feel pain like you or I?"

"To be sure I do, mum," Biddy replied, "but what matter! They're going to be eaten afterwards."

My aunt then, full of indignation, and feeling that she could never really like Biddy again, sent her home, and a few days later visited her parents to explain the cause of her dismissal. "I can't understand," she said to them, "how it is that such a nice-looking and otherwise good girl like your Biddy should be so diabolically cruel."

"Och, musha," Biddy's mother exclaimed, drying her eyes, for she had been weeping bitterly, "it is all the fairies' fault. The day Biddy was born a pookah looked in at her through the open window. 'Twas Mrs. McCarthy who saw it, and bad scran to the gorsoon she never had the sinse to do anything, but stood and stared at it, like anyone bereft of their raison."

"But what should she have done?" my aunt asked.

"Done! Why, Mother of Saints!" Biddy's mother cried, "anything sooner than look at it in that daft way. There is nothing that provokes the fairies more than to be gazed at in such a foolish fashion. She should have asked it what it was there for, or done something to warn my husband or myself. But because the gommocks only stared, the pookah 'overlooked' Biddy with evil in its eyes, and she's been a sore trouble to us and to every one else ever since. Ochone, ochone!" and the old woman burst out crying again.

DUAL DREAMS.

BY JANET COOKE

IN view of the fact that dreams are often such remarkable and exciting experiences, it is strange that there are so few classical examples. During the past 4,000 years those which have been recorded and have become household words almost all happened to old Biblical patriarchs, —Joseph, Nebuchadnezzar, Pharaoh and tribe.

Notice, please, that these were all dreamed by men. Though it is well known that women dream far more vividly than men, I do not remember a single woman's dream that has attained immortality. Since men kept the records, the fact needs no further comment.

I have always prided myself upon my powers of dreaming, and it is the reason I have remained unmarried. I could not bear the prospect of being awakened in the middle of the night, to listen to an account of some inferior dream of my husband's, knowing all the time I could have done the thing much better myself.

I have dreamed vivid dreams from my earliest years. Many of them stand out clearly and distinctly in my memory to this day. For example, when I was a very little girl I dreamed that I went out into the garden at night, and was chased by a monkey who had hidden himself behind a water-butt. I ran screaming into the house, followed by the monkey, who broke off his tail as he ran, and told my mother that I had done it. I could, no doubt, give an interpretation of this dream, like the dreamers of old, but I have regard for the feelings of my youngest brother.

Later on I went to school at Loughborough, and knew the town very well. Some years after I dreamed of the place several times, each time noticing changes from the town as I knew it. When at last I went back there in my waking life, I found the changes just as I had dreamed them. This was distinctly veridical—not like the very free interpretation of Joseph's dream.

But I am delighted to find that women are at last coming into their own by recording dual dreams (see an earlier issue of the OCCULT REVIEW). I do not say there is anything remarkable about these dreams except their duality, but that I seriously think is very significant. I have had dreams, as has every one else, I suppose, of far greater vividness than others, and which seemed as if they must belong to a different state of consciousness from ordinary dreams (of many of these I have kept a record, even drawing pictures of some of them), but I do not class these dreams I am about to relate with that sort. I do not think they were due to association of

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ideas caused by some occurrence on the preceding day, as in no case could we trace anything of the kind.

To make things clear I must state that I have a faithful little maid and friend who has been with me for twenty years. She was my cook when I was in charge of an institution, and when I left she came to live with me as my maid-companion.

I dreamed that I was again at the institution. I knew that I had left, but for some reason or other I had gone back. Miss F——, who had taken my place there, was in the room. The trustees were holding a meeting in the board-room, and sent for Miss F——. She would not go, and asked me to attend the meeting in her place. I declined, saying that I was no longer head of the institution. Then a tall man—a stranger to me—came and asked me to find Miss F—— and send her to the board-room. I made inquiries as to who the man was, and was told that he was on the committee.

On waking I called Ellen and told her it was time for her to get up. "Oh," she said, "I thought I was at S——. I have just been dreaming we had gone back there. I was in the kitchen, and a tall man came and told me to find Miss F——."

On another occasion Ellen told me she had been dreaming about a black horse which was in a lane. That same night, or rather early morning—for on comparing notes we found we must have been dreaming about the same time—I dreamed that I was going along a lane and met a black horse. It was the same lane in both dreams.

A third dream : I dreamed about a certain Mr. M—— and also about two children, a boy and a girl. That same night Ellen dreamed about Mr. M—— and two children.

One night Ellen dreamed that she had measles. I dreamed that I had a rash on my arms and chest, and came to the conclusion that it must be measles.

This is a rather amusing dual dream. Some weeks ago I dreamed that I was watching somebody catching fleas. One was so big that I exclaimed, "Oh, I am sure that is not a flea. It must be a beetle." During the following morning I asked Ellen what she had dreamed the previous night. "Not a very nice dream," she said. "I dreamed I saw fleas, and caught several, and one was so large I could not believe it was a flea."

I could go on multiplying examples, but I think I have given enough to prove that there are dual dreams. I humbly suggest that they are due to telepathic communication during sleep, but I am not out to explain the cause, I merely record the facts.

THE STORY OF THE SWORD

BY J. W. BRODIE-INNES

THERE seemed no obvious reason why the sword that hung in Mrs. Graham's drawing-room should specially attract the notice of every fresh visitor who called. It was an ordinary cavalry sword of a somewhat obsolete pattern, but no one but an expert would have known this, and it hung under a half-length portrait of a singularly handsome man in uniform. That was all. There were other curios about the room, some very rare and interesting. But every new caller was certain to ask what was the history of the sword, and equally certain to get no information.

"My husband's sword," was all Mrs. Graham would vouchsafe in the way of explanation, and promptly changed the subject. Of her late husband she would never speak.

Neighbours of course gossiped among themselves. Who was Colonel Graham? When did he die? Was he killed in battle? Or what became of him? And the only answer was: "He was understood to be missing." It was long before the Great War, and the word "missing" had not acquired the tragic connotation that has since attached to it. Mrs. Graham had come to the Manor House a few years back, an utter stranger to the neighbourhood, and of her previous history nothing whatever was known. The widow of a Colonel Graham, so it was understood. The Army List recorded a few years of gallant service, the resigning of his commission, and no more. So gossip had to remain unsatisfied. This was fully twenty years ago, and since that time there was no trace of the Colonel that the gossips could hear of. Some one hazarded the theory that he might have volunteered in one of our little wars in the Punjab, or elsewhere, and been captured by hill tribes, and after a while this was told as a fact, but there was no confirmation forthcoming. Mrs. Graham's reticence was unconquerable, and there was no other source of information. No one even knew where she had lived last before she came to the Manor House. A Kensington flat was the last and only address. But in the silent watches of the night the sword sang to her of old beautiful and mysterious things.

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Mrs. Graham was approaching the calm and gracious autumn of life. Her soft grey hair framed a face in which the wild rose tints of youth seemed still to linger, and grey blue eyes that almost touched the true violet, looked as though they were full of dreams. Usually she dressed in long clinging robes of delicate colours, hung from the shoulders. Fragile she looked, and somewhat eerie but always kindly and gracious in spite of her reserved reticence about herself. And the sword sang to her.

It was no marvel to her that it should attract attention. There was something magnetic about it. Sometimes when she had sat watching it years ago in darkening twilight it had seemed as though a faint light played round it, quivering along the edge, and it might have been fancy that made her think there was a low murmur as if the edge of the blade were a tense string sounding faintly like an æolian harp. No ! It was no fancy. It was a real palpable sound that came to her as she sat dreaming in the growing dusk. Like the harps of the trees in the Celtic fables, she said to herself, and the rise and fall of the weird cadences brought dreams, growing clearer till she lived over again the past, and recalled how that sword came to her. A dream that had never been told to anyone.

Again she was a girl in the quaint old house where she was born and brought up. Gay and daring, but full of romance and imaginings even then, trying to see the ghosts that they told her haunted the old place, but never succeeding, dreaming ever of the fairy Prince Charming who was to come for her in the fashion of orthodox romance. And how at last he came in a dream she could never forget.

She dreamed that she was broad awake and in her own room in the west wing, that looked over the white road and the solitary clump of fir trees, over to the lonely moor. Only a narrow strip of garden divided the house from the road on this side. The full moon shone through the window, and the room was almost as light as by day.

In the easy chair by the dressing-table sat a man.

Why she was not frightened nor surprised she could never understand, as she recalled the dream afterwards. Everything was so vivid, so natural, she seemed to be so thoroughly awake, yet the presence of the man seemed so much a part of the natural surroundings that it would have seemed strange had he not been there.

He was splendidly handsome and with a lovable attractiveness, and looked magnificent in his cavalry uniform : she remem-

bered wondering to herself : Was he a dream ? Would he vanish if she moved ? Spellbound she lay perfectly still, watching him as her whole soul went out to him, weaving, as it were, a fairy atmosphere of romance around them both.

Then he looked up and spoke :

" Art awake at last, my wild-rose fairy ! I have watched you long, fearing lest I should startle you. You are not afraid of me."

What she answered she never could recall. What wild words of love and welcome came to her lips, for in her dream all reticence, all shyness, had vanished. And what he said. Only it all glowed in a golden mist and she could only recall being clasped to his heart in a close embrace. Vaguely she remembered the white lace of her nightdress against the gold of his uniform, fading into a warm darkness, a long happy sigh, then no more till the sun woke her, streaming into her window.

A wonderful dream. Her Prince Charming had come. But after all he was but a dream. No matter ! He would come again. In the magic fields of dreamland she would meet and know him. Meanwhile no one must know. So she lay and thought, and tried to recall every incident, loath to get up and break the thread of vision. When at last she did with a big effort jump out of bed, and looked round on the familiar room now consecrated by that wondrous presence, she started with a sudden leap of the heart, for there on the easy chair by the dressing-table lay a sword, a palpable material sword. Then it had been no dream. Reverently she took it up, gazed long upon it, and pressed a kiss on the blade. Then carefully she wrapped it in new white silk, and then in a dark cloth cover, and locked it up in a drawer with her most sacred treasures.

Yet the most careful investigation failed to show how anyone could possibly have got in. Her door was securely locked, and the window twenty feet from the ground. The house, as usual, bolted and barred, and nothing anywhere disturbed. It could only have been a dream. But whence came the sword ? There was nothing for it but to leave it among unsolved mysteries, hoping that when he appeared again in another dream she might learn the solution.

But all in vain. Her dreams were commonplace as they had ever been, and only in waking memories could she see Prince Charming, and even this memory faded as time went on. The sword was in the locked drawer, but not again did she take it from its wrappings for years.

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Then came a time when the old house was sold, and her people moved to London, and the novelty and excitement of the new life changed the romantic and dreamy country girl into a woman of the world, loving gaiety and very popular. Yet always she cherished the sword, though she never took it from its wrapping. But sometimes she would take the parcel from the locked drawer, and recall that wonderful dream. And sometimes too she fancied there was a strange magnetic thrill, felt even through its coverings, that made her hands tingle, and now and then she almost fancied a faint murmur as if from a tense harp-string.

Men sought her in marriage, for she was beautiful and fascinating, and reported wealthy, but she had a fancy when deliberating the answer to a proposal, of taking up the long dark package that held the sword and gazing at it while she thought over what she should say. And ever it seemed to her that, from the murmur within the wrappings, there came a faint but distinct "No, no! Not yet. Wait." And so the answer was always No. And her own people and her friends wondered, but she kept her own counsel, and there seemed no one likely to win her.

Then came another memory, clearer than any before, except that of the wondrous dream. A great ball, where all the notables in London were present. And she had been heavy and distraught, unwilling to go, and unwilling to dance when she was there. Dance after dance she sat out among the dowagers on the dais. Then, for no apparent reason, her eye fell on the back of a man standing near the middle of the room. Why she watched him, why she wished he would turn round, she could not have told, or why, when he did turn round, and was walking towards the dais, she should tremble, and her heart should beat tumultuously, and she should feel shivers like electric shocks. Somewhere she had seen him before, but could not recall where or when. Half dazed, in a kind of dream, she was conscious that he was being presented to her, and asking for a dance. Only she was conscious of vainly trying to conceal the eagerness of her assent. Her fatigue had vanished, she was vitally alive, and rejoicing in life. But where had she seen him before. Then as they danced a bit of lace of her dress lay across the gold of his uniform, and in a flash memory rushed over her, the memory of the dream of long ago. He was the Prince Charming of the dream. Yet how was it possible. He was Major Graham, of the Indian Cavalry. She knew of his people by name only, some thirty miles or so from the old house where she had been brought up. A wild desire

came over her to solve the mystery somehow. But that dream could never be told.

"I think we must have met some time," she said at last. "I seem to know you so well, and you come from near our old home."

"And I seem to know you also," he replied. "But it's impossible, I've been many years in India. Only just home, in fact."

"Do tell me about it," she said. "India has always been the land of romance to me."

And they sat out two or three dances in a dim little alcove, and he told her many things. Simla! No! He hated Anglo-Indian society. It was a hotbed of scandal and intrigue. But several of the great rajas were his intimate friends, and he had made a special study of the native religions and customs. He had visited wonderful old temples that few Europeans even knew the existence of. He had the gift of making his experiences so vivid that he held her enthralled. And then he had begged to be presented to her mother, whom he remembered to have met in his boyhood, and most simply and naturally asked permission to call. He was a lonely man, he said. His father a chronic invalid, he had few relations, and practically no friends in England. His long residence in India accounted for this.

So it was that Major Graham soon became a frequent and welcome visitor, and the sword sang to her of the happy time of courtship. But whenever she thought to tell him of her dream, she felt more and more reluctance to mention it, and at times when she took that long dark package from the drawer the low murmurs seemed to say, "No, no! It must not be told." Yet again the faint mysterious voice seemed to say, "Take him! This is the man for whom you have waited," and her own heart said the same thing, and so the courtship passed into an engagement, and the engagement to a wedding, and still the long dark package remained unopened. It accompanied her everywhere, but ever there was a curious feeling that disaster must follow the opening of it. She grew more and more superstitious regarding it. It was her luck, her talisman.

Shortly after their marriage his father died, and the family estate was sold to strangers. And then some trouble occurred in India with the hill tribes, and though he had left the Army he volunteered once more, and she went with him, for neither of them had any special tie in England, and his extraordinary knowledge of the languages and customs of the natives contributed greatly to settle the difficulty without bloodshed. And

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she had the desire of her life in seeing the wonders of India, of which she had dreamed so long.

And the parcel that held the sword was at once a fascination and a terror to the natives whenever they chanced to catch sight of it. Once or twice she found the sayce prostrate before the chest in which it lay, but he would not explain why. And once a thief endeavoured to steal it. The door of the room was locked, and the chest was locked, but locks are no barrier to the expert native thief, whose cat-like tread arouses not the lightest sleeper. He laid his hand on the package, and uttered a yell of pain. Major Graham suddenly awakened, sprang from bed and seized him by the throat. The man piteously craved mercy. He had come to steal jewels, he said : he thought that parcel contained them. No more could be got from him.

"It is my luck, my talisman," she said to her husband, and he smiled a curious enigmatical smile, and asked no questions ; it was not his way to ask questions, or to be inquisitive. Absolutely devoted to his wife, he accepted her as she was, his wild-rose elf, the gift of the gods to him. But this very quality of his made her wish greatly that there should be nothing hidden from him. And the only secret between them was the sword. So over and over again she was on the point of telling him the whole story, but always she was held. She could not tell it.

And so they came back to England. Hardly knowing anyone, and truth to tell not greatly caring, for they were wrapt up in each other, and enjoying to the full the free and careless life they could live, wandering from one place of beauty or interest to another, and seeing their own country. Lovers with kindred tastes.

And so at length it chanced that they stayed near to the old home where she had been born and brought up, and the sight of the old familiar hills and woods brought back vivid memories of her girlhood culminating in that wonderful dream, now so happily fulfilled, and therewith the resolve. Now she must tell him everything, there must be no more secrets between them. The reluctance to speak of it had chiefly been when she touched the package containing the sword. And she had fancied that the sword had ever sung to her, "No, no ! Say nothing. Keep it secret." But now she seemed to recognize that the reluctance had been her own reticent shyness. She had imagined the words, that were bred from her own excited fancies when she thought they were sung by the sword. Probably she had even imagined those faint harp-like murmurs that had seemed to come from

the tense edge of the sword. At all events if there were anything in it he would know. He was learned in many strange things picked up in India, and would explain all that was mysterious. She would listen to the sword no more, till he had heard all about it. And so one morning she said to him :

"I want to show you my old home. Let us go over. I hear there's only a caretaker in charge: the family are away. We can have the place to ourselves for as long as we like. The caretaker is my old nurse, and will make us welcome."

So they drove over, and she carried the sword with her in its wrappings, and he chaffed her gently: "Never parted from your talisman!" he said. "Take care lest the luck suddenly vanish. It does sometimes if you treat talismans of this kind wrongly, you know."

"I am treating it the right way now, I know," she said.

Hand in hand like two children they wandered over the garden and the house, and the old caretaker made tea for them, and fondled and gushed over her baby of long ago. And at last she said :

"Now there's only one more room to show you, I've kept it for the last. The room that was mine. I expect it will be much as it was then. These people bought all our furniture with the house, and they have hardly changed a thing. It's this way, up in the west wing."

"Your maiden chamber!" he said, looking round, a little puzzled, as though his brain were trying to catch some vague memory.

"Here it was I first saw you, my darling," she murmured. "In a dream, the happiest dream of my life, and now come true. It was August in the year that Queen Victoria died."

His face had suddenly grown grave and full of apprehension.

"I was staying with the Raja of Bikaner. It was there I met the most wonderful fakir I ever saw, even in India." He paused—confused.

"It was then I got my talisman," she said. "See now, and tell me all about it."

She began nervously to strip off the coverings. His face had grown grey and drawn as if with pain.

"No, no!" he cried, "don't uncover it. I mustn't see it."

But it was too late. She had pulled off the outer dark cover and the white silk wrapping, and drawn the blade from the sheath. A moment his eye rested on it. A moment his fingers mechanically touched the gleaming blade. Then his arms were

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round her. He kissed her, close and ever closer, strained her to him, and turned without a word and walked out of the room. She called after him, but no answer came. She heard the front door open and ~~start~~, and flew to the window, he was walking with head bowed down along the white road to the clump of firs that she knew so well. She threw the window open and called again and again to him to come back, but in vain : he never paused, nor looked back. He reached the trees, and for a moment was lost to sight. She looked to see him emerge where the road went on, but no figure appeared. It was as if the fir trees had swallowed him entirely.

Frantically she rushed from the house to the clump of trees, calling and searching everywhere, but in vain. All round was open country where no one could be hidden even had they wanted. And the old nurse heard her calling and joined her, and they searched together ; and then the gardeners were summoned, and various men joined, and every square inch of ground was minutely examined till night fell. And in the morning she was in a raging fever, and the old nurse put her back to bed and tended her to health again. And the search had gone on fruitlessly, and after awhile had been given up.

As soon as she was well enough she arranged for quitting their temporary home, a house they had taken on a few months' lease : stored the furniture and gone abroad indefinitely. Two years of peaceful resting in the Canary Islands, and a period of roaming about in Italy and Sicily, and then the longing for the old country woke again in her, and after a short stay in a Kensington flat to arrange her affairs she took the lease of the manor where she was now permanently settled, and where often in the gloaming she sat dreaming, as she did to-night, while the sword, now released from all swathings, hung below her husband's picture, and seemed to sing to her in the warm dusk. Whether the gleams of light that seemed to play along the blade, or the faint music that brought the memories of the past, were real or fancy, she no longer questioned. The dreams came, and she let them come, and loved them.

To-night they were clearer than ever before. All the past story came back as tiny flames seemed to play from hilt to point along the edge. And the evening deepened into night, and the fire died down, and—was it fancy, or was there really a dark shadowy figure before her that raised an arm to take the sword from its nail ?

Who shall say ? They found her in the morning still sitting

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in the easy chair, but cold and stiff. There was a happy smile on her face. She had been dead some hours. And the sword lay at her feet.

And the mystery was never revealed.

Note.—The foregoing story was told simply and naively almost exactly as here set down as an actual occurrence but seeking for an explanation. In some respects it is entirely unlike all experiences I have ever met with or heard of. It might be readily classed as a purely subjective experience—but for the fact that there is the material palpable sword which has been seen by many persons ; also that Col. Graham was a well-known man with a known history whose strange disappearance made a certain newspaper sensation in the early years of the present century, which may still be read by the curious who care to search old pre-war newspaper files.

I am not at liberty to publish the actual name, but it can be easily identified, and has dropped into the limbo of unsolved mysteries.

I have no reason whatever to doubt the bona fides of " Mrs. Graham " in telling this story, and I should be very grateful to any reader of the OCCULT REVIEW who has had or heard of any similar experience, or can throw any light upon it.

J. W. BRODIE-INNES.

ELEMENTAL LOVE-SONG

By EVA MARTIN

EARTH and Air the soul of me—
Earth the prisoner, Air the free :
Fire and Water meet in you,
Soaring flame and secret dew.

Fire shall stubborn clay enfold,
Burn the dross, refine the gold ;
Air shall fan Fire's rainbow sprite
To a blaze of crystal light.

Water-springs refreshing flow,
Winds from mountain summits blow,
Fire burns clear, and Earth provides
Gardens green where peace abides.

Thus our spirits grow more fair :
Fire and Water, Earth and Air,
All at last together blent
In one heavenly element.

LEGENDS OF THE HORSE

BY ARTHUR EDWARD WAITE

A BOOK about Horses in Faërie and the Horse in magic and myth can scarcely help being a good book because of its subject; but Miss Howey's comprehensive collection will be appreciated not only as the first attempt of its kind on record, for it is also well arranged and puts all its facts and narratives with simple force and clearness. It is not, of course, exhaustive, but a representative part of the old dreams and traditions have been brought together and they can be said to stand for the whole. The collector is, moreover, an artist and has provided most of the pleasant illustrations which make up a beautiful volume, very creditable to all concerned.*

The Horse in Faërie stands first in the garner, and I have been reminded of many things far back in my old readings, including Baron Osbert's encounter with a ghostly knight riding a black horse, which the Baron took from his opponent, but it vanished next morning at cock's-crow. This is from the *Minstrelsy of the Scottish Border*. Heywood's *Hierarchy of the Blessed Angels*, that strange old book which has been so long awaiting an editor and may yet, as I hope, find one, is the source of a Bohemian story concerning a faërie host and their champion who slew an earthly rider, as well as his steed. But what of that other version, in which the rider comes out of a swoon, to behold—in the mist and the moonlight—the host and its banners passing between the hills, while the horse follows behind? It is on record that this adventurer was haunted of Faërie through all his after days. The Horse of Monk's Heath, the Horse of Eildon Hills, and Papillon the Faërie Horse of Ogier the Dane, are old familiar favourites with some of us, but there are many others in Miss Howey's first and perhaps most delightful chapter.

Other divisions of the volume tell us of Angel Horses, like those seen in vision by prophets of Israel and in the *Apocalypse* by St. John, in the spirit on the Lord's Day at Patmos; but Al

* *The Horse in Magic and Myth*. By M. Oldfield Howey. With five full-page plates, coloured frontispiece and numerous illustrations in the text. Royal 4to, pp. xii. + 238. London: William Rider & Son, Ltd., Paternoster Row, E.C. Price 10s. 6d. net.

Borak is also included, "the fine-limbed, high-standing Horse" on which Mahomet ascended to heaven. They tell us of ghostly Horses, as those which draw phantom hearses or spectral coaches at night; of Demon Horses, like that which was summoned from Sheol by Michael Scott when he went on an embassy to France, or the Horse of the Wild Huntsman; or Horses that go headless, carrying headless riders; and of Horses ridden by witches. So far on the side of legend, but there are those of myth and allegory, Sun-Horse and Moon-Horse, Horses of Wind and Sea, and those which draw the dark chariot of night or carry the death-goddess. It will be seen that there is a goodly collection, not to speak of some effigies in wood, the Bridal, the Hobby, the Hooden Horse, and that which figured in the Siege of Troy. In fine, there are chapters on the lore of Horse-shoes, on the Horse in charm and incantation and in creation-myths.

The Horse in folk-lore and generally in traditional stories is naturally a much wider field than is likely to be covered within the measures of any single volume, and it is not the least office of a book of this kind, as of nearly all such researches, to awaken memories of other instances which it does not happen to include but which have come within one's own notice in the following of kindred paths. Some at least of my readers will know the beautiful story of the Knight Launfal, whom a queen of the woodland world, in haunts remote, enchanted with her talismans of beauty, so that he was wiled away into Faërie and the music of its life, beyond all years of sorrow. There are many versions, and that which may count as the earliest belongs to that great lady of legends who is like the Irish Swan of Endless Tales—I mean, Marie de France. But the point of my own story is that the Horse of the good knight loved his master, according to later texts, and when he received no command to enter the charmed precincts of Avalon in the West Country it is said that he tarried without, ever and continually calling with loud neighs. But because there is a spell of silence woven about the place and a sleep as of outward senses is set thereon, the Horse was not heard within. The legend says that he is there unto this day; and seeing that all such tales, at one epoch or another, must come to a good end, we may look for a time to follow when the Horse of the Knight Launfal shall find his master. I should think that then also there will be an end to the sleep of Arthur, who will come forth out of Avalon.

There is another Horse as dear, and made in the same likeness: it is that of King Roderick, denominated "the last of the Goths"

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in Southey's romantic poem of that name, the noblest of all his efforts. The Horse was called Orelío, "a milk-white steed," whom Roderick styled "my beautiful." After the last battle, when the Moorish power was broken, in the great day of the King, it is said in the poem and in the old *Chronica de Rey Don Rodrigo* that the latter vanished—as if he also, like Launfal, might have been taken into Avalon. But as to the faithful Battle-Horse :—

Upon the banks
Of Sella was Orelío found, his legs
And flanks incarnadined, his poitrel smear'd
With froth and foam and gore, his silver mane
Sprinkled with blood, which hung on every hair,
Aspersed like dew-drops : trembling there he stood
From the toil of battle, and at times sent forth
His tremulous voice far-echoing loud and shrill,
A frequent, anxious cry, with which he seem'd
To call the master whom he loved so well.

This is Southey at his best and carrying the "seal of simplicity," which is that of Nature and Art, as a wise Hermetist says. The banks of that Spanish stream, Sella, are surely at no great distance, in the radiant mind of myth, from the walls of Faërie, so that Orelío may yet meet with the Horse of the Knight Launfal. "Life is not a dream, but it ought to become one, and will perhaps," says Novalis, the German seer and poet. In the spirit of that dreaming we can see even now the Breton chevalier coming out of Avalon and also the return of the Goth.

Miss Howey gives two instances of St. James, the patron saint of Spain, intervening to help the Christian armies against Moors and Mexican Indians. In the first case he was mounted on a snow-white Battle-Horse, and on a grey in the second. There is a third example in Southey's introduction to his *Chronicle of the Cid*, according to which King Ramiro had fought all day long with the Moors and kept the field at night with a broken army. "The King called them together, and told them that Santiago had appeared to him in a dream, and had promised to be with them in the battle . . . on a white steed, bearing a white banner with a red cross." He appeared accordingly and the Moors were defeated utterly. Southey regards both dream and vision as part of a pious fraud, a point of view which was inevitable amidst the regnant protestantism of 1808.

But this reminds me of the great hero whose life is told in this *Chronicle*, Rodrigo Diaz de Bivar, and of his Horse, Baviëca. "Who can tell the goodness of . . . Baviëca, and of the Cid

who rode him?" He rode him in battle through many years of life, and the charger carried him in death, erect and armed, as if a living warrior, from Valencia to San Pedro de Cardena, while the Cid's army scattered the Moorish hosts and their six-and-thirty kings. "And from the day in which the dead body of the Cid was taken off his back, never man was suffered to bestride that horse," which is said in the legend to have lived altogether "full forty years."

Here are a few recollections which have been brought back to a single reader, turning over and dwelling on the pages of Miss Howey's book. There are others which might expand this notice, but these must stand for the whole. As it has been greatly suggestive to me, so may it prove to many who know the field, while to those who enter it for the first time I have said enough to show that they have a capable guide. She is one also who believes that there is something behind folk-lore which belongs to the soul of man. This is true indeed, and it communicates to those who can receive. I think that some of us in these "foremost files of time" can share in its gift of the ages with inward eyes more open than was usual in Victorian days. Among many lamps which burn in the sanctuary of the soul before the Inward Presence, I am sure that the lamp of folk-lore is not the last or least.

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[The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.]

BACK TO BLAVATSKY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As a very old and devoted friend of the late Madame Blavatsky, I want to thank you for the just manner in which you defend her memory in reviewing Mr. Sinnett's book, *The Early Days of Theosophy*. I deeply resent the tone of this book, and the T.P.H. shows scant respect for its founder in publishing such a work. I was the first British woman in London to join the Theosophical Society, when established there with H. P. B. at its head. I loved her, and owe her an eternal debt of gratitude. She picked me out of rank atheism, and put me in touch with the Ancient Wisdom. At once I found a logical explanation of the Universe which completely satisfied my intellect and my heart, and gave comfort to the many hundreds to whom I passed it on. I knew Mr. Sinnett intimately, and for many years saw him sitting at the feet of H. P. B. gathering what crumbs he could. I know how much he owed to her. Looking back on those early days of the movement, I can remember the thousands who were simply lost in a wilderness until given Karma and Reincarnation in explanation of the awful and apparently insoluble problems of life. I have lived to see the teaching of H. P. B. accepted broadcast all over the world. Millions who never heard her name are reared now in the light she carried from East to West. To those who rushed to hear her preach her "new religion" she said, "My religion is the oldest in the Universe." What she taught was "The Word" which was in the beginning: the foundation of all faiths. Let us get back to Blavatsky. Blessed be her name and memory.

VILLA LANGUARD,
TORQUAY.

VIOLET TWEEDALE,
Author of *Ghosts I have Seen*, etc.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have read your Notes of the Month for May regarding H. P. B. with care and interest. I deeply appreciate your standpoint and thoroughly endorse it, except as regards your gentle scepticism re H. P. B.'s phenomenal powers and your belief in her mediumship (in the Spiritualistic sense). However, one cannot expect everything! I never had the fortune to meet H. P. B., joining the then Theosophical Society only in the year of her passing over; but I was in sustained intimate and friendly contact with many of those

who knew her well, and absorbed through that invaluable personal touch some sense of what she was and the real meaning of her mission. I was for some little time a member of Headquarters in Avenue Road, and knew sufficiently well a large proportion of the leading and other personalities of those days, including a few of the American brethren. I was also (in those early days) occupied in strenuous propaganda work—a matter even now I have not entirely lost sight of. I was afforded more than one clear hint by those “in the know” as to the real meaning of various surface peculiarities of the old lady that were inexplicable or even repugnant to the outsider: needless, however, to go into that now. In short, I think I may say I possess a reasonable knowledge of her character and mission, and I therefore believe in and admire both, and venerate her memory beyond that of all, save one or two of my own flesh and blood.

Excuse all this Ego: it serves as needful groundwork to the following. It seems to me that a great and pressing need of the near future is a revival of interest in and study of the old Theosophy—as she taught it. People forget that H. P. B., if she did anything at all, came at a highly critical moment of our modern history to readjust the trembling balance between Right and Wrong, Progress and Retrogression, between a threatening tyranny of materialistic Science plus narrow exoteric ritualistic Religion, on the one hand, and the nascent fraternal consciousness and psychic unfolding of a newer and better mentality, on the other. The soul of the Western world was struggling to break its shell and initiate a new Order of Things—and would assuredly have failed but for *her*. Hence the formidable opposing forces aroused by her advent and work—those black forces that ever strive against the spiritual regeneration of man, whose mission it is to hold back the light, to sow confusion, chaos and hopelessness in the heart of man. Such forces took note of and fought against her and her work from the beginning, using every tool, human or otherwise, that could be subordinated or suborned to their purpose, from the ill-fated Coulombs to those dark inimical mentalities that engineered the aggrandizement of Germany; aiming to plunge the world into darkness once more, and civilization itself into never-rusting chains. All this should be considered in forming a judgment upon the circumstances and personalities involved in the successive attacks upon the Theosophical Society and upon her personality: such attacking personalities being often, I believe, practically unconscious instruments of those malevolent forces that aimed—and still aim—to destroy all sweetness and light in the world of men.

Now, apart from the hidden, essentially spiritual side of her work, H. P. B.'s principal means of “destroying the moulds of mind” and simultaneously reminding us of what we had all inwardly forgotten, was by never-ceasing exposition of the Esoteric Philosophy. Hence works like *Isis Unveiled*, the *Key to Theosophy*, the magazines *The Theosophist* and *Lucifer*, and the *Secret Doctrine*. And much else.

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These works, these teachings, constitute her gift to the world, her transmission of the inner teachings to the outer world. I write thus in no spirit of brainless fanaticism: each of my fellow-men chooses his own intellectual path and treads it whither it may lead him, but I address those who *know*. And I say that this invaluable heritage is being gradually lost sight of; that a new generation of so-called Theosophical students is arising who "knew not Joseph," nor his message; that we suffer—and have done so for some years—from the domination of little personalities in scattered groups immersed more or less in their own little fads—estimable people, interesting fads—but not *Theosophy*. Should not some effort be made to at least remind people of the existence of the *original teachings*? They cannot even exert their undoubted right to refuse such teachings if they remain unaware of their existence. It is true that the names of certain of H. P. B.'s books are kept before the interested public in a more or less perfunctory fashion, but the occasional modern Theosophist I have met seems to have a far larger acquaintance with ephemeral speculations by amiable Theosophical amateurs than the definite and recondite ideas that thirty years ago formed our intellectual pabulum.

We have every reason to anticipate that 1975 will see the outer initiation of a new Theosophical movement: and we know that just as the Lodge never repudiates its servants, so the new messenger will prove to be a link with H. P. B., her self and her teachings. With what intellectual equipment will our descendants and representatives of that inspiring time be prepared to meet the new teacher and the new message? And what record of work done in the direction of broadcasting the specific Occult teachings (for all men to accept or reject as they choose) will they have to show? I hope, as ever, for the best; but I do not feel altogether happy at the prospect. Hampered by ill-health, I cannot do one-hundredth of what I would: I can only hope that others fitter for the task are awake and alert and joining hands to do what should be done in the common cause—which is that of Humanity.

Sincerely,

OLD THEOSOPHIST.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I wonder if you will allow a student of Theosophy to comment on the following passage from your Notes of the Month for May: "... a 'Back to Blavatsky' movement has arisen, the object of which is to recall the minds of Theosophists to the Faith as it was in the early days of the Society's existence, and away from the wild chimeras and unfounded dogmas which have brought it into disrepute."

For the life of me I cannot find any justification for this statement so far as the wild chimeras and unfounded dogmas are concerned.

I have gone carefully through the present Theosophical teaching as well as the teaching of earlier days, and beyond a natural development, I cannot find any variance with the main ideas of H. P. B. and Mr. A. P. Sinnett, both of whom fairly represent the Theosophy of 1880-1890. Reincarnation, Karma, Brotherhood, the Existence of Masters, the Possibility of Initiation, Personal touch on the part of some of the Leaders with the Occult Hierarchy, Recovery of Past Lives, Psychic Powers, all these things were taught in H. P. B.'s days and are still maintained, forming the backbone of Theosophical theory. What is left? The Belief in the Possible Advent of a Great Teacher? Yet H. P. B. declared that the end of the twentieth century would see the coming of One she called the Torchbearer of Truth, and "Esotéric Buddhism" is emphatic on the Incarnations of the Bodhisattva. True, a somewhat puerile correspondence on a certain Mr. Leadbeater's bona fides is now taking place in your otherwise valuable magazine, but attempts at "Rents in the Veil of Time" have existed from H. P. B.'s days also. Again I ask, what is left in the way of chimeras and unfounded dogmas? Of course, the whole thing may be a chimera and a wild speculation—that is a fair position for anyone who honestly believes it to take up—but that is not the point of the passage I have quoted at the beginning of this letter.

Yours faithfully,

E. V. HAYES.

[Some reply to this correspondent is given in the letter of "Old Theosophist." I hope to have more to add on the subject later. ED.]

ALCHEMICAL INTERPRETATIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In interpreting the language of alchemic writings, much difficulty arises through failure to grasp the simple meaning enclosed in the metaphor.

To take one instance. A contributor writing in the OCCULT REVIEW recently, quoted from Vol. I of Waite's *Paracelsus* thus: "Thereupon follows the greatest arcanum, that is to say, the Super-celestial Marriage of the Soul, consummately prepared and washed by the blood of the Lamb, with its own splendid, shining, and purified body."

In *Paracelsus* the word "lamb" is not written with a capital letter, and this for an especial reason. The terms lamb, calf, child, green lion, etc., merely indicate immaturity. In alchemy a metal is a mature male, and the salt or vitriol of a metal is considered as imperfect, raw, crude, and immature as is a child, lamb, or calf when compared with the adult of the species. The treatise here quoted from deals with a Process of (or on) Vitriol.

Flammel speaks of the distillation of a salt under the guise of the slaughter of the innocents; the distilling fluid being the blood,

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The Supercelestial Marriage takes place as follows: the volatile fluid, called the Spirit or Blood, distils aloft, and then returns in dews or rain upon the earth which lies in the bottom of the flask. On each return it dissolves some part of the soluble salt—which is styled the Soul—which is in the earth or Body. This salt gradually creeps up the interior of the flask, and is deposited about half way up, in appearance like snow or as “a newly slipped sword.”

Ultimately the Soul and Spirit return together to the Body and no longer distil away. This is the Marriage. A more appropriate simile is Resurrection.

The salt or Soul is said to coagulate the Spirit or Blood, and is sometimes called the rennet of a lamb, as in Lully's *Codicil*, page 163—“terra alba foliata, coagulans ut coagulum agni. . . .” It is called by Ripley and Eirenaeus “the solder of the Sun (the Body) and Moon” (the Spirit). The fluid is named the urine of a child in the *Codicil*, thus “ut fit urina infantis, albificans . . .” and in Waite's *Turba*, page 63, the urine of a calf. The Vitriol is therefore the lamb, child, or calf. This Marriage presupposes attraction between the substances, and is spoken of as a “strange magnetic force” in *Ripley Revived*, page 314, and is elsewhere alluded to as loadstone and iron, chalybs and steel, and the entanglement of Mars and Venus in a net of steel. Many other metaphors are equally simple.

Yours faithfully,

R. WATSON COUNCELL.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—To your April issue Mr. R. Watson Councill has contributed a very interesting letter which comments on my theory of alchemy; but I think that on examination most of his objections will boil down to the very question which I raised and which he ignores: are the alchemists to be understood literally or figuratively? I have given what seems to me abundance of evidence that they themselves asserted continually that they were *not* to be taken literally. All of Mr. Councill's evidence is valueless until he gives *some* reason why he chooses to interpret them according to the letter.

Curiously enough, one of the very passages he cites against me contains an affirmation that it is to be understood figuratively! I refer to the four lines from Norton:

One of these kinds a Stone ye shall find,
For it abideth fire as stones do by kind:
But it is no stone in touching ne in sight,
But a subtle earth, brown, ruddy and not bright.

How often have we read that “the Stone is not a stone!”

Mr. Councill quotes these lines to destroy my parallelism between the symbol “red clay” and human flesh. But I confess that I do not know how he thinks he has succeeded. Are “red clay” and

"ruddy earth" so different? However, let us take up the whole passage in the light of the symbols as I have already explained them. The first difficulty comes with the word "red" which I believe is to be interpreted as the force of the human will—the hypnotic power. The "stone" (medium) resists, and yet is overcome (according to the formula found in any alchemist). Norton warns us then that it is not a literal stone, but a "subtle earth" (see Genesis ii. 7, if my theory that "earth" equals matter in general, and the flesh in particular, be not acceptable); "ruddy" or reddish; and "not bright," that is, not shining, not metallic. "Brown" I have omitted purposely, since that is a problem for philologists; I need only point out that during Norton's day, as in the phrase "a bright brown blade," the adjective did not always mean what it means to-day. In any case, "ruddy" establishes the colour; "brown" probably referred merely to its intensity. And certainly the whole passage in no way destroys, but rather confirms, my parallelism.

I am sorry that Mr. Councill thinks my explanations are "not marked by candour," simply because I had not quoted a brief phrase from Flamel's description of silver-making—a phrase which I should have thought my explanation would have accounted for as part of the disguise. I am afraid that the ordinary reader would assume from Mr. Councill's letter that I have omitted all account of that passage whatsoever. Mr. Councill may have been a bit hasty in his charge, as perhaps he will admit when he realizes that it might very easily be retorted upon himself. He quotes me as saying that "matter would seem to be excluded from alchemy," and quite successfully demonstrates that it was not. I agree with him, as is obvious from my discussion of the four "elements." My words actually occurred in a place where I was summing up the theory of mystical alchemy in order to attack it.

Mr. Councill raises several other points which lose their force as soon as we consider them from the symbolic point of view. But Mr. Councill is not easily convinced. He believes, for example, that Thomas Vaughan's researches "were of a chemical nature"—judging by a mere title! But let us see what Vaughan said in his introduction to his *Euphrates*: "alchemy—in the common acceptation, and as it is a torture of metals—I never did believe: much less did I study it. On this point my books, being perused, will give thee evidence. . . . But—to acquaint thee how ingenuous I am—I freely confess that in my practice I waived my own principles; for having miscarried in my first attempts, I laid aside the true subject and was contented to follow their noise who will hear of nothing but metals. What a drudge I have been in this fetid and feculent school for three years together I will not here tell thee. It was well that I quitted it at last. . . ."

Mr. Councill says that in the *Aquæ Vitæ non Vitis* Vaughan speaks of the Mercury of vegetables, minerals, and metals, but does

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not speak of human Mercury. Of course Vaughan does not; that would have been giving away the secret he was sworn not to reveal! The very omission is significant. But none the less Vaughan gives his hints; what is the "Aqua Rebecca" but the ectoplasm drawn from Rebecca, his wife and medium, whose name figures so prominently throughout the manuscript?

Mr. Councill, with Albert Poisson, takes quite seriously Flamel's account of the churches and hospices built by alchemical gold. Since it is practically certain that neither Flamel nor anybody of his century wrote the book, such evidence can hardly count for much.

The quotations from Eirenæus Philalethes prove nothing except that the ignorant populace believed in literal gold and a literal elixir. On the other hand, I do not mean to deny that Stirr was not also a doctor as well as an alchemist; though I might point out that, if he had an elixir, it did not save him from the Great Plague, which cut him off very abruptly.

As for the quotation from Basil Valentine, since Mr. Councill did not give the place where it is to be found, nor state the context, I can hardly be expected to explain a detached phrase. We have already seen how dangerous this practice is. But I am sure that, if it be by the genuine Basil Valentine, it can be covered by the type of interpretation which I have been endeavouring to establish.

Yours faithfully,

S. FOSTER DAMON.

NEWTON, MASSACHUSETTS.

"PSYCHE."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It is not my practice to protest against comment or criticism either of my own work or of the contents of *Psyche*, but I cannot help thinking that the remarks published by you on page 255 of your April issue were written under a misapprehension.

The International Congress of Psychology referred to in the Editorial (*Psyche*, January, 1923) is—as stated—a Congress dealing with General Psychology and not with Psychical Research as your commentator seems to imagine. The ground covered will include such topics as Educational, Industrial, Vocational, Æsthetic, Medical and Comparative Psychology and I do not think that Sir Oliver Lodge, Sir William Barrett, Dr. Gustave Geley or Prof. Richet can be considered as authorities on these subjects. Even Dr. Prince is known principally as a psycho-pathologist and has not applied himself, I think, at all considerably to other branches of psychological inquiry.

As regards the "responsible exponents" of other nations—notably the Germans and Austrians—who appear to have been troubling the mind of your contributor—I would suggest the names of Freud, Jung, Adler, Stekel, Ferenczi, Rank, Kohler, Wertheimer and Stumpf—offhand, though there are plenty more.

Yours very truly,

W. WHATELY SMITH.

PERIODICAL LITERATURE

WE are indebted to Mr. Thomas Browne for a refreshing contribution to the new issue of *THE QUEST*. It is entitled *The Conflict of Science with Religion*, and was read at a meeting of the Quest Society in the autumn of last year. It recalls obviously the well-known book by Draper on the *Conflict of Religion and Science* in Victorian Days, and indeed its object is to contrast things as they are and their position as it now is with Draper's capable but mistaken estimate of the past. But "Religion was synonymous with superstition" for the earlier writer, while for Mr. Browne it is the foundation and condition of the science which was championed by Draper. "If society cannot exist without religion, much less can science." Civilization also depends thereon and therefrom. It goes back far beyond the dawn of history, which "knows no instance of any stable polity" without religion. Science, on the other hand, at least in the modern sense, "is by no means indispensable to human progress." But since it must not be supposed that Mr. Browne has any real cause against science, while his idea of the "conflict" represents it as one aspect of "the eternal antinomy between subject and object," ego and environment, soul and body, so it must be understood that religion is not for him any external and official institution or a subject which can suffer at the hands of "higher criticism" and the "historical method." Its meaning and value are symbolic; it is concerned with that which is "true here and now," and belongs to each man in himself, with our relation to ultimate reality, which is that of the noumenal past within us to the noumenon behind phenomena in the world without. . . . There is also grave interest and consequence attaching to Mr. Mead's essay on *The Enigma of Human Existence*. It is a recognition of the truth that reason in the last resource must be helped in its quest for reality from a region within us which is above the logical understanding, a recognition also that the way of the quest is love. The quest is otherwise a venture of faith in a path which is called contemplation, though it ought to be called love, and there comes a stage of the journey when we travel no longer in darkness but with seeing inward eyes, opening to "the radiance of the good and true and beautiful." That which follows is described by Mr. Mead as the coming to self-conscious birth of the "mystery" in man which "is greater than man-the-reasoner." But this birth, as he says also and truly, is a beginning and not an end, because it is a beginning of life, and there must be growth in that life unto the stature of regenerate manhood. The new nature—which, however, is a very old nature—is brought to birth by the "will for good"; but will is also love, and the after life-state, which is described otherwise as intercourse with our "spiritual over-consciousness," seems

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to us the state of awareness concerning the eternal object of love abiding within us. There is, moreover, a state beyond awareness, and it is that in which "subject and object and their relation become one in an identity of Being." . . . Dr. Eisler follows his recent paper on "The Broken Bread Symbolism of the Last Supper" with a study of the Wine symbolism: it is rich in learning and suggestion.

THE HIBBERT JOURNAL covers a wide field in its various articles. Professor J. S. Haldane's study of science and religion commands our full sympathy and agreement. After the accepted working hypotheses of modern physical science and the fundamental conceptions of modern biology, there remains the sum total of "all that appears in conscious life, in our conscious fellowship with one another, with those who have gone before or will come after, and with Nature." When we take these into account, "God is revealed as the ultimate and only reality." In other words, scientific knowledge "has only served to establish . . . old teaching on a firmer basis, and to free it from confusion. . . ." Mr. Julian Huxley places Progress in the witness-box to testify concerning that "something not himself, greater than himself," with which man yet feels that he can "harmonize his nature." It is a most suggestive article and may be taken profitably by the discriminate reader in conjunction with that of Sir Oliver Lodge on "the effort of evolution. . . ." Dr. Archibald Robertson tells us "how it strikes a Bishop" in respect of Revelation and Relativity, and is writing in reply to Mr. Austin Hopkinson, who threw down a challenge to the bench in a previous issue of THE HIBBERT. Dr. Robertson accepts the disclaimer of physicists respecting "knowledge of reality in the material universe," but faintly or otherwise—and, we think, otherwise—he holds the "larger hope," namely, "that reality may be less remote from our grasp than we are allowed to affirm."

LA ROSE CROIX gives a long and moving account of what must be called the misfortunes and sorrows which mark the history of M. Jolivet Castellet, well known in Paris and not unknown here as President of the Alchemical Society of France. As a result of protracted and costly researches, through which he has groped his way, it is claimed that he has succeeded so far as to transmute silver into gold; and more even than this, he has enabled others to reproduce his experiments. He maintains further, and it is admitted, that his discovery revolutionizes modern chemistry, involving as it does the revision of accepted hypotheses respecting molecular physics. His own experiments are based on a counter-hypothesis, now personal to himself, though it is that of the old alchemists, namely, that all bodies are composed of one and the same atomic substance variously "agglomerated." We are told further: (1) That he expects nothing from his researches, meaning presumably in the order of material recompense; (2) that the gold which he obtains by transmutation costs and will cost always indefinitely more than it is worth; (3) that it is not therefore a commercial proposition—whence it follows that

it will not upset the currency system ; and hence (4) that its value is purely scientific, but obviously incalculable as such if it is to revolutionize chemical science. This is how the case stands, and on this side of the subject it remains to say that his experiments have very nearly cost M. Jollivet Castelot the use of his eyes, owing to the high temperatures of electrical furnaces required therein. And now as to the recognition which has been allotted to his endeavours at the hands of official science. There has been the usual conspiracy of silence year after year on the part of its exponents ; they have not examined his claims ; and when recently they were brought before the *Faculté des Sciences de l'Université de Paris*, in the person of one of its most eminent members, and by a sponsor so well known as M. Paul Heuzié, the only result has been a letter written by a junior and enumerating reasons for not investigating the subject. They are of the kind which is called *a priori*, including the reaction of the alleged experiments on accepted doctrinal physics. Is it possible to think that the President of the Alchemical Society would fare better if he offered the control of his discovery to our authorities here in England or to those in America ? We should like to feel that it is, but there is a past behind us which makes certitude out of the question and even hope faint. Our sympathies to M. Castelot : we know nothing about his transmutation ; if its process can be put into writing, it is presumable that this has been done and that the skilled chemist can follow it himself in practice. There are several at least among us who would do so not only with open minds but living interest, and would honour any discoverer who proved his case. Meanwhile, the experiments of M. Castelot, pursued through many years on the basis of old Hermetic doctrine, are a satisfactory commentary, in view of the affirmed result, on the speculations of past and present dreamers for whom all alchemical literature is a cryptology veiling a psychical or mystical pursuit.

Those who feel drawn towards the obscure subject of numerical mysticism, more especially if they are acquainted with its contradictory records in occult literature, will do well to read certain studies which are appearing in *LE VOILE D'ISIS* on "The Plan of the World of Numbers." The author is M. Fidel Ami-Sage, who is connected otherwise with a French movement known as the Messianic Initiation, which understands the great work of alchemy and the texts of Hermetic literature in that spiritual and mystical sense to which reference has been made above. In respect of numbers, we hear of the metaphysical zero, the real nature of which must be understood by those who would grasp what is meant by the metaphysical infinite, this being regarded as the transcendental *locus* of the world of numbers. But there is also metaphysical unity, apart from which it is impossible to solve the problem of Divine attributes. The subject-matter of the moment is termed "numeration of the void," and we are disposed to agree with a prefatory remark which suggests that those who would enter

these mysterious regions must possess an "intellectual instrument," adequately qualified for profound researches. The question which occurs to us, however, is that of Saint-Martin, whether all this is necessary in order to find God. It is assumed that here is the object of the so-called "science of numbers," as of all real metaphysics, and we are led to think that there must be a shorter way. It seems indicated elsewhere in *LE VOILE D'ISIS*, when it is said that Mysticism is rooted in charity, sacrifice and love.

A recent issue of *LE SYMBOLISME* is instructive on the subject of Continental Freemasonry, about the current history of which no person in the world is more ignorant than is the body-general of Masons in England. How many are acquainted, we wonder, with the bare fact that an International Conference of Supreme Councils was held last year at Lausanne, from which the close corporation working under that title in this country was, of course, absent? Who has seen the reports of proceedings? It happens that the President was no less a person than the Belgian Sovereign Grand-Commander, Comte Goblet d'Alviella, perhaps the most learned among Continental Masons. The delegates of the Conference undertook to devote all their efforts and influence to the establishment of universal and lasting peace among nations. Our contemporary tells us, moreover, some important facts of the past and present respecting Germanic Freemasonry and the relations between those of its Grand Lodges which work on a Christian basis and others which appeal to the London first Book of Constitutions, published in 1723. In this notable performance the wording was so muddled that it seemed an open question whether a London Grand Lodge Mason had even to believe in God. Lastly, *LE SYMBOLISME* draws attention to a Dutch Masonic periodical which makes a subtle suggestion that the formula concerning a Grand Architect of the Universe may be interpreted as belonging to symbolism and not dogma, in which case it should be possible for those Grand Orients which have erased the formula to restore it on this understanding and so pave the way for their return into communion with universal Freemasonry. There is, however, no eirenicon possible between the utter anthropomorphism of the Craft Degrees in England and the militant agnosticism of, e.g., the French and Belgian Grand Symbolic Bodies. . . . We observe that the editor of *THE BUILDER*, who contributes to its last issue a thoughtful article on Masonic antiquities, is disposed to credit Albert Pike with a far larger share in the creation of the rituals and ceremonial of the Scottish Rite than belongs to his work historically. We are acquainted with it to a very considerable extent, and we know also on what basis it rests, as perhaps few persons are familiar with them here in England. We recognize that Pike's work is of no little moment, much as he missed when his antecedents offered great opportunities to the high genius of ritual: he had unfortunately no such genius. But it is a great exaggeration to say that he, "alone and unaided, erected a great deal of the lofty

and beautiful structure of the Scottish Rite ritual." His work belongs rather to the region of superstructure, if we are to use this kind of symbolism. With higher inspiration, he could have done much better, and one line of criticism to which his performance is open is that he added and extended too often without altering. He had, moreover, insufficient acquaintance with codices of the Rite of Perfection, but this was owing to his limitations in place and time.

The first issue of TOMORROW, a monthly review for the awakening of India, comes from Ahmedabad, and is a substantial octavo of 96 pp., under the editorship of Prof. A. T. Gidvani, who is connected also with a periodical entitled SATYA, described as a Sindhi magazine of culture. Among notable articles in TOMORROW there is an account of Shah Abdul Lattif, a poet of Sind, which is described as the chief Indian stronghold of Sufism, wherein a succession of Sufi poets has lived and worked. Lattif was born in the late seventeenth century. His theme is unity and his religion that of love. A second article is called "Europe and Asia," described otherwise as "an appeal to the West." It claims the rights of man and the law of nations as a basis of equal treatment for the civilized peoples of the East. It is said elsewhere that the vision of a new and great world has opened out before India and that the young men are bent on "making her future worthy of the world" and her own past. There is a note otherwise upon the iniquitous yoke of the caste system. There seems something to be said for the statement that India of the seventh century was more civilized than any other part of the world, and that in the seventeenth it was at least on a par with any country of Europe—notwithstanding the *grand siècle* and the reign of Louis Quatorze.

There are other new and recent enterprises which demand a word of acknowledgment. SALVE is a monthly magazine, just started at Madrid in the interests of the Latin Church: it contains illustrated readings on the Holy Gospels and reports of conferences on the liturgy of the Mass. . . . EL PROGRESO comes from Havana, and claims to be a weekly magazine of advanced ideas: its ambitious programme embraces the history of human thought and whatsoever is comprised in the higher understanding of the word spiritual. There are articles on theosophy, naturism, and "sublime science," while a page is devoted to Freemasonry. The OCCULT PRESS REVIEW, which has been mentioned on a previous occasion, by no means corresponds to its title, and is indeed very slight in character; there are articles on "mental chemistry," elementary psychology and what is termed "the Tarot of the year"; but it proves on examination to be concerned only with ordinary playing-cards. . . . We have also to acknowledge the AMERICAN ASTROLOGICAL STUDENT (Minnesota), LE JOURNAL MONDAIN (Nice), LE MONDE NOUVEAU (Paris), an excellent publication, and EXLEXI (Rome), described as an universal review and the official organ of the *Association Eclectico Universal*.

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WITHIN YOU IS THE POWER. Fourth Edition, 46th Thousand. By Henry Thomas Hamblin, Editor of "The Science of Thought Review," and Author of "The Path of Victory," etc. etc. The Science of Thought Press, Bosham House, Chichester, England; London: L. N. Fowler & Co., Ludgate Circus, E.C. Price 2s. 6d. net. Also in Paper Covers, 1s. 6d. net.

THAT this is the fourth edition of Mr. Hamblin's book, *Within You is the Power*, would seem to show that it has found its way to a very large circle of readers. It is without doubt a book for the present time of uncertainty, stress and strain, under which so many people are labouring. To these Mr. Hamblin says, "Only have faith in the spiritual power within you and you can know all the joys of overcoming and achievement." He defines "Fate" as those occurrences of life which are inevitable, and "Free-Will" as the spirit in which we meet them. His teaching is true because it is based on the words of the Divine Master: "Seek ye first the Kingdom of God," and all things *needful* shall be added. In chapter twelve, "The Use and Misuse of Mental and Spiritual Powers," the author, as in others of his works, emphatically insists that, "We have no right to endeavour to influence other people by the use of our inner forces." And in regard to "Entering the Silence," as it is called, he maintains: "Entering the Silence is a good thing: it is really entering the inner silence of the soul. . . . But to ensure this inward power for selfish and material ends . . . is a crime of the first magnitude, which can result only in ultimate failure and disaster."

EDITH K. HARPER.

LIFE EVERLASTING, OR, THE DELIGHTS AWAITING THE FAITHFUL SOUL IN PARADISE. By the Right Rev. John S. Vaughan, Bishop of Sebastopolis, Author of "Life After Death," etc., etc. London: Burns, Oates and Washbourne, Ltd., 28 Orchard Street, W.I; 8-10 Paternoster Row, E.C.4. 'And at Manchester, Birmingham, and Glasgow. Price 7s. 6d. net.

BISHOP VAUGHAN dwells so lovingly and beautifully in these pages on the delights of heaven which ultimately await the faithful soul, that one finds it difficult to realize that the same kind heart can contemplate as divinely ordained a contrasting alternative "of the raging fires of hell," in which lost souls must perforce spend the whole of eternity. An age-long purgation, in varying degrees, by the cleansing fires of remorse, is conceivable, but human imagination staggers before the thought of a "God of Love" Who will *never, never, never* open the once-closed door of Damnation to His crying and tortured children.

Leaving these considerations, however, to the theologians and the schoolmen in general, we can find in this most graphic and attractively written book, suggestions for spiritual guidance along earth's thorn-set way, which if followed by the humble and devout pilgrim would lead him far from any such terrible fate, whether literal or figurative. And we know that, as the good bishop says:

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• "So soon as he grows conscious of his immortality, man realizes that the present life is nothing more than a passing incident in a career which can have no end, and he awaits the next stage with immense interest and with the brightest and most glorious expectations."

Intensely interesting is the chapter entitled, "Supernatural Knowledge," in which the author dilates on the marvels of creation constantly open to our gaze, especially in the starlit sky. He reminds us that the magnificent constellation of Orion has for its principal star the glorious Betelgeuse, "which is billions of times the bulk of the world we inhabit." And he points out that while "in this present life, we may grope about in the dark, and with immense difficulty gain some imperfect acquaintance with the universe around us," in the larger life which will be ours when the freed soul has passed the portal of death we shall learn the laws of the universe and the history of creation, "and its infinite variety of genera and species" . . . and "the hitherto hidden action of Divine Providence in the affairs of man, and its marvellous intervention in the most critical moments, and in the most momentous crises of life."

The concluding chapter, "Steps on the Golden Stairs," though giving another passing glimpse of the "bottomless pit of hell" (worthy of the brush of El Greco), also contains some beautiful thoughts on the efficacy of prayer, both for those who pray and for those in the Unseen for whom such prayers are offered. Nor need there be any formality, for at any time, adds Bishop Vaughan, our daily occupations "may always be interrupted just for an imperceptible moment, to cast a loving glimpse at God, present within us, and to ask Him for a further increase of love."

EDITH K. HARPER.

COMMON-SENSE THEOLOGY. By C. E. M. Joad. 8 $\frac{3}{4}$ in. \times 5 $\frac{3}{4}$ in., pp. 280. London: T. Fisher Unwin, Ltd., Adelphi Terrace, W.C.2. Price 2rs. net.

It is a little difficult to understand why Mr. Joad has chosen so unattractive a title for this book, seeing that, on the one hand, whatever may be urged against his logic, it is certainly superior to that superficial empiricism which is known as "common sense," and on the other hand, as he informs us in the first sentence of his Introduction, the book "is not about God." The book in fact is an exposition of the philosophy of the Life Force. Mr. Joad is a Shavian, and perhaps no higher compliment can be paid to him than to say that he has caught something of his master's spirit, and that he has achieved a work that is not merely interesting but also stimulating. The book is written in dialogue form, but this device has been adopted merely for the sake of clearness and conciseness, and no dramatic effect has been attempted.

The work opens with a discussion of the philosophy of Bergson. Bergson's doctrine of the *élan vital* is accepted, but his peculiar views regarding the nature and function of intuition are rejected. Following is a discussion of psycho-analysis, and again, whilst rejecting a good deal of the more extreme claims of the psycho-analysts, Mr. Joad finds something of value for his purpose in their theories. The point is made that the Life Force acts upon us through the unconscious. The recent theories of M. Geley are discussed at some length, and with the greater portion of them Mr.

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Joad finds himself in agreement. This is the case, it should be noted, with M. Geley's arguments for the truth of vitalism based on spiritualistic phenomena. Mr. Joad does not believe that it is possible to reduce the Universe to a unity. We must, he says, at least postulate matter and the Life Force. The Life Force is purposive, though we do not know exactly what its purpose is. By means of matter it creates mind. Matter, however, is antagonistic to the Life Force, and it is because mind is made from matter that we possess free will. In his third and fourth chapters, Mr. Joad deals with the theory of the Life Force in relation to education, literature and art. These chapters constitute a masterly and trenchantly written exposition of the Shavian point of view. In the last chapter Mr. Joad turns his attention to epistemology. It is a most unsatisfactory chapter. The author endeavours to reconcile the doctrines of the Hon. Bertrand Russell and the Behaviourists with those that he has expounded in his previous chapters. To do this is, of course, impossible; and the result is not far from being sheer nonsense. Mind is no longer conceived as being made of matter, but both are envisaged as being merely different arrangements of neutral particles or events. The Life Force is said to rearrange these particles so as to produce mind. The fact seems to be forgotten that it is not the mere arrangement of events that constitute a mind, but the fact of their continuity in memory. To use the term "mnemonic phenomena" in this connection, as Mr. Joad does, following Semon, is a fruitless procedure. You cannot explain a thing by calling it by a new name. Many other points in this chapter with which I cannot here deal are open to serious criticism; and against any dualistic creed, such as that of Mr. Joad, it may be urged: if there is no need to explain matter in terms of the Life Force, or conversely, is there any need to explain anything? But in spite of these defects, few readers, if any, I think, will fail to enjoy reading Mr. Joad's work, and few, having once read it, will not want to put it on their bookshelves for future perusal.

H. S. REDGROVE.

SHEPHERD'S CROWNS. A Volume of Essays. By Pamela Grey. Oxford: Basil Blackwell. Price 7s. 6d. net.

LADY GREY of Falloden tunes her lute to divers keys, and these make in their turn many sweet and gentle harmonies. In this her latest book she discourses variously on Symbolism, on Fables and Folk-lore, on Stonehenge and the village on Salisbury Plain, on Joan of Arc, on Geoffrey Chaucer, and on the comparatively little-known works of William Barnes, poet, clergyman, and philologist, whose poesy is redolent of what has been called "a tender joyousness, united to a deep love of nature, which invests his verse with a peculiar charm. Many to whom William Barnes is but a name will be grateful to Lady Grey for her brief but delightful analysis of his unique, quaint and delicate genius, which, in her own apt words, "Sheds a spirit of quietness most comfortable in these noisy days."

To those who—like the present reviewer—dwell in the heart of bird-land, there is special appeal in the Essay on The Singing of Birds—"The small fowls' jargonings"—and one could wish that this essay had been twice as long, for it hints all too slightly of the author's fuller knowledge of the music of the feathered choristers. Doubtless, however, most readers of the OCCULT REVIEW would turn first to see what Lady Grey has to say on

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Dreams, and would agree with her that : " To those who have the power of dreaming, life is the richer." Dreaming " such dreams as crossing the hempen homespun woof of life, enrich it with rare dyes, or confirm to our spirits solace, a belief in an unseen world " . . . where " we feel that all our thoughts and hopes and longings are at length made known, at last understood and cherished ; when craft, and interference, and cruelty, and corruption, are for ever entombed in the sea ; and Time ceases because everything is believed and forgiven, with shining eyes that tell it as we dream."

In Aspects of The Higher Spiritualism, the author develops her theme on its ideal basis, expressing very definite views with which all who have at heart the deeper meaning of the soul's quest for " Light, more Light," will cordially agree. She defines true spiritualism as : " A vitalizing current that brings the living breath to old beliefs." For by its aid, "accounts of events that had come to be considered as legendary, the narrative of incidents originally given as history, but since relegated to the region of fable, these in the light of the teaching of the present day regain their authority. And this is no small matter. The Greatest Ghost Story ever told, one that holds such vast import for the human race, receives at the hands of modern spiritualism corroboration."

This discovery indeed has been made by some of our greatest scientists.

EDITH K. HARPER.

THE PHENOMENA AND PHILOSOPHY OF SPIRITUALISM. A Book for an Inquirer. By Julius Frost. Morland, Amersham, Bucks. Price 2s. 6d.

As its sub-title indicates, this small and handy book is primarily for the Inquirer, and it carries out its purpose admirably, the various ramifications of this most elusive and intricate subject being touched upon, and in some instances elaborated, most carefully. That familiar bone of contention, the "Subconscious" mind, receives perhaps more than its due meed of attention, and the assertion that in that part of the brain which it is supposed to dominate, " is stored the memory of all we have ever done, heard, or seen," is an assertion impossible fully to substantiate. Again the notion that " everything that has ever happened in this world is recorded," on the ether, is one of those pseudo-scientific propositions that only throws dust in the eyes. The ether is understood to be in continuous motion, and surely the pictures, however temporarily " implanted " there, must in time be whirled into fragments, or otherwise transmuted. The thought of such a whirligig of trillions upon trillions of pictures on the ether suggests an inferno of cinemas with an eternal recurrence of films, such as even the fertile imagination of Dante never conceived. Apart from these criticisms, the little book is a useful Vade-mecum for the confused new-comer, and the author's remarks anent the attacks on Spiritualism are apt and well to the point. To those who say, " it is of the Devil," he replies : " Well, it is a curious devil who teaches Love, Brotherhood and Eternal Progression and gives consolation to so many who have lost their loved ones."

By the way, in alluding to what is called the " Direct Voice," Mr. Frost states that the psychic goes into a trance condition. May I remark that this is by no means always so. Mrs. Wriedt never does. Again, he describes the voice of the communicator as being the same as the voice of that individual

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when on earth. This, too, is not invariably the case, in my own experience and in that of many another investigator. Often there seems to be a friendly spokesman on the Other Side who gives messages on behalf of others, without in any way invalidating their genuineness. These are some of the problems that arise. But there are times when the voice resembles unmistakably that of the speaker when in physical form.

EDITH K. HARPER.

THE APPEARANCE OF MIND. By James Clark McKerrow, M.B.
7 $\frac{1}{4}$ ins. \times 4 $\frac{3}{4}$ ins., pp. xvi. + 120. London: Longmans Green
& Co., 39 Paternoster Row, E.C.4. Price 6s. net.

THE title of this book, the author tells us, is intended to imply that mind is not a reality. In the place of mind, he asks us to accept what he calls another "Immaterial Principle," namely that of "Viable Equilibrium." He remarks on the difficulty of discussing his non-subjective theory without using subjective terms, and finally gives up the attempt. It ought to have been clear to him that the first requisite of a valid theory is the possibility of expressing it in clear and adequate language. This radical objection to his theory is not evaded, as he seems to think, by putting "subjective terms" in inverted commas, nor does his persistent use of capital letters in the case of words he considers to be of importance achieve anything but the irritation of the reader. His argument, moreover, is entirely vitiated by a complete misunderstanding of what constitutes a law of nature: he is always referring to laws of natures "operating" almost as though they were personalities possessed of minds.

At the end of his book, in an Appendix entitled "The Author's Apologia pro Sententiis Suis," Mr. McKerrow practically admits the worthlessness of his own arguments. He writes: "It is in a Pickwickian or Philosophic sense that we deny the fact of consciousness. In practice we admit that men are conscious persons, perceiving, feeling, willing and believing." Surely Pragmatism should have taught him that no divorce is possible between pure and practical reason. It has certainly demonstrated the futility of philosophic speculations that cannot bear the contact with actuality, and have only a "Pickwickian" significance.

H. S. REDGROVE.

NATAL ASTROLOGY. Serial Nos. 103 and 104. By C. C. Zain. Los Angeles and London: Brotherhood of Light. Price 1s. each, post free.

THESE little paper-covered booklets appear to belong to a series of over a hundred issued by the Californian "Brotherhood of Light," and, without knowing something of their forerunners, it is rather difficult to gauge their value from the astrological student's view-point. They deal, specifically, with the symbols and meanings of the thirty-six decanates, each sign of the zodiac being divided into three decanates in a manner familiar to most astrologers. The symbols employed are based on the constellations (as pictured by the ancients) lying outside the actual zodiac, the first decanate of Aries, for instance, corresponding to the constellation Triangulum, the second decanate to Eridanus, the third to Perseus, and so on throughout the twelve signs. Only experience could show how far this

interpretation is useful in practice, but it is suggestive and not lacking in interest.

The author's preliminary remarks are worthy of a careful reading, for they show a rare insight into the basic principles of astrology. He points out that the birth-map is not the "cause" of either tendencies or events. It merely pictures the harmonies and discords at birth, and is the result of the states of consciousness experienced before birth. As life proceeds, these harmonies and discords are modified and altered by the progressive movements of the planets, which stimulate the various centres of energy, bringing into play harmonious or discordant vibrations, as the case may be. So far from the study of the progressed horoscope approximating to "mere fortune-telling," it enables man to "rule his stars" by means of his own mental response to their influence, and to "take advantage of the periods of greater clemency to prepare for those more severe"—even as he does with regard to the weather and the seasons on the physical plane.

Further, Mr. Zain points out very forcibly that "every sign and planet is of equal importance," and that it is a false view of astrology that leads people to disparage certain signs or planets while exalting others. "Great individuals have been born when the sun was in each sign and decanate of the zodiac," and the significant fact is not that a certain sign, planet, decanate or aspect produces greatness, but that the *kind of greatness* possible of attainment is determined by the signs, planets, aspects, etc. Perhaps we feel that the author is not strictly faithful to this principle when we find him, later on, attributing the vice of *self-centredness* to certain decanates, for is it not a fact that an undeveloped soul—a "child"-ego—will be self-centred no matter in what sign or decanate the sun was placed at birth, while a highly evolved ego born with the sun in any degree of any sign will have conquered self and be capable of displaying purely altruistic qualities? The personal examples given are not always convincing, some of the "celebrities" mentioned being totally unknown in this country, though perhaps their fame is greater across the Atlantic.

But the little books are provocative of thought and discussion, and arouse a wish to see more of the publications of the "Brotherhood of Light."

E. M. M.

PERSIAN LITERATURE: An Introduction. By Reuben Levy, M.A.
Oxford University Press. Price 2s. 6d.

MR. LEVY has based his excellent manual on the highest authorities on Persian literature—the pre-eminent Professor Browne, Darmsteter, and Professor Williams Jackson, whose delightful book *Early Persian Poetry* has yielded me hours of enjoyment. Mr. Levy introduces the general public to all my favourites, peerless Jalāl 'l Din Rumi, Firdawsi of the *Shah Nameh*, Hafiz of the *ghazels* of love, Sa'di of the *Gulistan* and *Bostan*, Jami who wrote the parable of the puzzled Kurd and the gourd, Shabistari, Nizami and delightful Farid 'l Din Attar, the perfume-seller to whom we owe both the attar of jasmine, roses and much imaginative poesy. Besides these, Mr. Levy narrates of a galaxy of luminaries from early Mithraic and Avesta ages and, among others, of a very attractive singer, Zulali of Khwansar (1615–16) who wrote an occult work on the theme of Solomon and the Queen of Sheba, whose psychic and philosophic vein is specially calculated to appeal to readers of the OCCULT REVIEW.

REGINA MIRIAM BLOCH.

NATURE AND HER LOVER, and other Poems from "Carol and Cadence." By John Payne. With an Introduction by Thomas Wright. 9½ ins. × 5½ ins., pp. 39 + 1 plate. Olney, Bucks: The John Payne Society; Secretary, Mr. Thomas Wright, Cowper School. Price 15s. net.

WELL does the old saying describe "a thing of beauty" as "a joy for ever." Unfortunately, however, in these days of stress and the worship of material values, we are very apt to lose sight of many of the things of beauty that belong to us. Payne's poems are emphatically in this category, and Mr. Wright and the John Payne Society are to be congratulated on the work they are doing in recovering Payne's work from the oblivion of out-of-print editions. *Carol and Cadence*—possibly Payne's finest book of poems—was, we learn from Mr. Wright, the result of a "verse flow" which happened to Payne in January, 1907. In addition to "Nature and Her Lover" the present volume contains eight other poems from this work. Two of them are inspired by the memory of Payne's dear friend, Helen Snee, who had died twenty-seven years previously, and whose portrait forms an appropriate frontispiece to the volume; and when I read so lovely an expression of sorrow as "Her Grave," I cannot but feel that Payne's sorrow was the world's gain. Payne sings in this volume of life and love, and of death and sorrow, and especially does he celebrate—giving many hints of her mystic significance—the beauty and wonder of Nature, "Mother of Life." He sings of the primrose—surely an exile from Heaven—and of the blackbird who is stirred with a celestial jubilation. And finally does he sing the praises of laughter.

"It is the buckler that the sage employs
Against the fiery shower
Of ills and pains that mar the thinker's joys,
The mail, wherein encased, as in a tower,
He fares, unscathed, through Life's abhorrent noise,
Wroughten of unspiteful scorn, and humour's tragic power."

H. S. REDGROVE.

GOTAMA BUDDHA. By K. J. Saunders. The Heritage of India Series, The Oxford University Press. Price 2s. 6d.

THE *Heritage of India* Series is as valuable to the English lover of Orientalism as *The Wisdom of the East* publications. Mr. Saunders' contribution to the former is an erudite yet lucid biography of the Buddha based on the canonical books of the Theravadin.

Apart from his fascinating account of the great teacher's life, which was endeared to all by Sir Edwin Arnold's poetic version, "The Light of Asia," Mr. Saunders' most valuable statements are his really brilliant analysis of Buddhist philosophy. He is fully aware that it inculcated at once chivalry and a certain unnatural repression of the emotions; human kindness and self-sacrifice and a coldly selfish absorption amounting to a sort of ætherialised egoism. Yet, although Buddhism inclines to make destiny a harsh unyielding rap over the knuckles, for sheer loving-kindness, humaneness, sweet temper and restraint it remains one of the Great Wise Codes of the world. As Mr. Saunders aptly remarks: "When all is said, it was by the living embodiment of this quality of good will that Gotama won the hearts of his people. If to-day he does not always command our intellectual assent, we should be churls indeed if we refused to him our love and gratitude. Gotama is himself a morning star of good will heralding the Sun of Love."

REGINA MIRIAM BLOCH.

IN DIVERS TONES. By "Albius." London: Arthur H. Stockwell.
Pp. 80. Price 3s. 6d. net.

It is a rare pleasure to find in a book of modern verse a sense of rhythm and of form such as characterizes the majority of these poems. Some of them have quite a Swinburnian quality—for instance, "To a Thrush" and "Hymn to the Sun"—and successfully sustained efforts, such as the "Ode to Song" and "Nenia Triumphalis," both in elaborate and difficult metres, are no small achievement. These poems contain some fine and memorable lines, and a verse from the former may be quoted:

"All the dim caves of Fancy, opening fair
On elfin lands and waters; all that sleeps
Beneath our human heart;
All the wild life of passions lurking there
Strange as the legions of the ocean deeps,
Yield to your vital art,
Spring into being or consume away
As the great light of music appoints them dark or day."

It will at once be obvious that the author owes something to the influence of Keats, but as she herself (for one suspects that "Albius" is a woman) remarks: "If echo please you, ask not why she sings." And there certainly is something more pleasing about work of this kind—which, while derivative, is not necessarily lacking in originality—than about many of the rhymeless, formless, and often senseless productions that rank as "modern poetry."

"Albius," like not a few other minor poets, is perhaps at her best in the sonnet-form. The Petrarchan sonnets which compose the second half of the book are remarkably successful, and some of them will bear the test of a second and a third reading. Among the most striking are "Like as a Coin," "The East," "The Ocean," "Discontent," "Possessed," "Ye shall surely find Me," "Ambition," "Vast Years," and "Jaded." It may be hoped that further, and even better, work from this author's pen will see the light ere long.

E. M. M.

RECENT PSYCHOLOGY AND THE CHRISTIAN RELIGION. By Cyril E. Hudson. London: Allen & Unwin. Pp. 121. Price 3s. 6d. net.

THERE has been of late years a good deal of discussion, and perhaps some bewilderment, as to the relationship between religion and psychology. Miss Evelyn Underhill touched on the question in her usual illuminating fashion in *The Life of the Spirit and the Life of To-day*, and now Mr. Hudson (who is Assistant-Curate of St. Mary Abbots, Kensington) deals with it more fully, exhibiting a broadmindedness and an originality

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of outlook which should ensure him a wide circle of readers. His early chapters constitute a well-thought-out résumé of modern conceptions of "the unconscious" and its peculiarities, and readers whose brains have been addled by the incomprehensible jargon of most writers on this subject may turn to them with relief. To give one instance only of his clearness of statement: in discussing the phenomenon of introversion, or phantasy-making, he points out that this, in moderation, is not harmful, but continues:

"The danger of introversion lies in its regressive character. It is a return to the mentality of childhood, in which there are no duties, but only rights; no ideals, but only wishes; no You and Them, but only *ME AND WHAT I WANT*."

In these five small capitalized words Mr. Hudson has condensed the essence of all human difficulties—national, social and domestic; while in a later chapter on "Herd Instinct," he is equally illuminating with regard to the "stable-minded" and "unstable-minded" types of individuals. After explaining the defects and qualities of each, he points out that the best hope for the "unstable-minded" is that "he should learn to dwell on the example of our Lord Himself."

"In His earthly life we have the exquisitely perfect balance—if in such a connection we may use such terms—of stable-mindedness and unstable-mindedness: on the one hand, boundless love and sympathy with each single soul with whom He comes in contact; on the other hand, complete independence of the moral standard of His environment in any point in which it falls short of the standards of God. The Lamb of God . . . and the Good Shepherd."

It will be seen that Mr. Hudson is not afraid of his subject, and that he is not at all hide-bound by orthodox convention. He thinks for himself—as is shown plainly enough by his repeated refutation of the conclusions of the extreme Freudian school of psycho-analysts, which insists on interpreting *everything* in terms of sex. While giving full credit to Freud for his great and valuable investigations into a hitherto almost unexplored region, Mr. Hudson declares that the exclusively sexual explanation of dreams, human wishes and conduct, religions, ideals, etc., etc., "is rejected, or qualified, by every psychologist who has not fallen a complete victim to the blandishments of the Mother Church—in Vienna," and towards the end of the book (p. 110) he quotes William James very aptly in this connection.

One is tempted to quote freely Mr. Hudson himself, but space permits neither this nor an adequate account of a book which, from cover to cover, is brimful of interest for all who are not dead to the far-reaching developments of modern psychological conceptions as applied to Christianity.

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BEG O' THE UPLAND. By Michael Lewis. Illustrated by Roy Mel-
drum. Oxford: Basil Blackwell. Pp. viii + 200. Price 6s.
net.

IN this attractively illustrated story the author tries to present a law of
visibility to account for the rarity of human sight of fairies: "The length
of you [the fairies], and the width, and the breadth shall be severed asunder
to meet henceforward at a single point only, and that at the pleasure of
mortal man." A result of this decree is that, by the pressure of any
material object on one of his dimensional lines, a fairy, as imagined by Mr.
Lewis, may be prevented from showing himself. Such mathematics are more
pathetic than intelligible to me, but I have no hesitation in saying that
Mr. Lewis knows how to write a fascinating tale. Here, in fact, we have
tales within a tale, for "Beg," who regilds the dandelions, is raconteur to
an unusually bright boy who is led to the discovery of him by verses
inscribed on stones. The book is perhaps written for children, but the
main lines of adult fiction are in it. It is, of course, a little morbid, for no
one would choose to think that the material facts of humanity evilly affect
fairies or desire that they should rely, like "Beg," for nutriment on eman-
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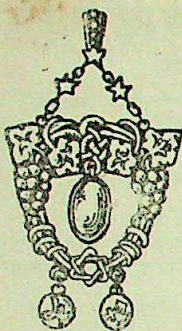
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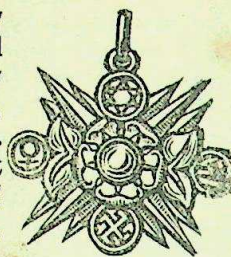
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EDITED BY RALPH SHIRLEY

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No. 2

NOTES OF THE MONTH

FROM the religious point of view of antiquity our world was the centre of the universe and the only inhabited planet, and the basic ideas of all ancient religions, whether Christian, Roman, Greek, Persian or otherwise, start on the assumption that the Deity, as far as relates to his creation, is concerned alone with this world and its inhabitants. Christianity, for instance, never contemplated the salvation of the inhabitants of innumerable different worlds in innumerable different solar systems, nor did the Persian sun-worshippers contemplate the worship of more than one sun, the sun of our own solar system. The realization of the fact that these solar systems are legion and that in all probability one or more planets in each of them are inhabited by beings, in many cases more highly developed than our own human race, leads to an entirely fresh orientation of the intellectual outlook, an orientation in which large portions of the old creeds entirely lose their meaning. Even so the man in the street, in looking at a fixed star, probably entirely fails to realize in most

OLD RE-
LIGIONS
AND
MODERN
SCIENCE.

cases that this fixed star is not one star only, but a sun with numerous planets revolving round it, each with moons of its own, and that owing to the vast distance which separates us from it, this whole solar system, sun, planets and moons, appears to our sight merely as a single star. The ancients in many cases failed even to think of their deity as the god of this particular world, rather looking upon him as the special protector of their tribe or nation. Thus, in the old Jewish legend, Joshua calls the sun and moon to stand still so that his victory over the enemies of the Israelites may be complete, and the absurdity of the idea apparently never struck the inventor of this particular romance.

Distances in the visible universe are indeed so enormous that they convey nothing to the mind unless we take concrete facts that the mind can grasp in order to illuminate their meaning. We all realize that the sun is a body of enormous size in comparison with our own earth, and most of us know that its distance from us is some ninety-three millions of miles. We begin, however, to realize more clearly the enormous bulk of the solar orb when we take into consideration the following facts. Our moon is distant from the earth approximately 240,000 miles. If, however, we place the sun in imagination where our earth now is and make

DISTANCES
IN THE
VISIBLE
UNIVERSE.

its centre correspond to the centre of the earth, not only will the surface of the sun extend as far as the moon, but it will extend also as far again on the other side.* Great, however, as the distance of the sun is from the earth, light travels so fast that the light of the sun reaches us from that distant point of space within eight minutes. Our planet, however, is in comparison with Saturn, Uranus and Neptune, the outermost planets of our system, comparatively near to the centre of this system. For whereas the distance of the sun from the earth is, as stated, some ninety-three million miles, the distance of the sun from Neptune is over 2,500 million miles, and while the earth revolves round the sun in a single year, it takes 164 years of our measure of time for Neptune to complete a similar revolution. An inhabitant of Neptune, if such exist, would thus have to live 164 of our years before he witnessed one complete rotation of the seasons. Enormous, however, as these distances appear, they are merely distances within our own system. Those ninety-three million miles which separate us from our own sun must be multiplied 276,000 times if we wish to arrive at the distance from us of the nearest fixed star (Alpha

* See *Science and the Infinite*, by Sydney Klein. London: William Rider & Son, Ltd. 4s. 6d. net.

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Centauri), that is to say, the centre of the nearest solar system to our own. If we were to travel, says Monsieur Flammarion,* "with the speed of a train travelling at the rate of forty miles an hour to this destination, without any stoppage by the way, it would take us seventy-five million years to arrive at our destination." Were this sun suddenly to meet with a cataclysmic disaster and explode in space, supposing it to be possible for the sound to reach us, we should not hear it until three million years after its actual occurrence.

Two main points in connection with this gigantic subject should be borne in mind. One is that the entire universe, with all its millions of suns and planets and their satellites, is apparently moving together at a rate of which we have no conception through the immensity of infinite space. The movements therefore that we calculate as between planets and suns and distant stars are in their nature relative and not absolute. The other point is that the whole of this universe, some small portion of which we are able to see on a starlight night, without our powers of sight being able to gauge in any way the immensity of the distance which we contemplate, is all bound together by a force which we may designate as the force of attraction or gravitation, by means of which each star and sun in the universe is linked to every other sun and star, so that the destruction of a planet must to a greater or less extent react on every other portion of this cosmic whole. It is not reasonable to suppose that the universe, a portion of which we can observe either by the naked eye or through the telescope, is limitless in its character. Probably in viewing the Milky Way we are looking at one of its most distant and outlying portions. It must have its boundaries and limits beyond which stretches infinite space. We are at liberty, however, to believe that outside this universe there may be other universes far beyond our ken, and outside the range of the most powerful telescope ever invented. All the systems comprised in the universe must undergo periods of development and decay, and every planet and sun in the end become a dead world, passing from the gaseous to the molten, from the molten to the solid. Probably our own earth is itself molten in the centre, and without this internal heat could not continue to support life.†

* *Dreams of an Astronomer*, by Camille Flammarion. Translated by E. F. Bournier d'Albe. London: T. Fisher Unwin. 10s. 6d. net.

† We find the evidence of this fact in volcanic eruptions and earthquakes.

THE OCCULT REVIEW

The question as to whether other planets of our own solar system are inhabited is one that has been much discussed of recent years. That the planet Mars supports life of some kind there is every reason to believe. Observations by the largest telescopes serve to confirm the opinion that there is at least

LIFE ON
MARS.

vegetable life on Mars, and if vegetable why not animal, and possibly also human? Mars is evidently a much older world than our own, and therefore

we may argue that in the process of its evolution its inhabitants, if indeed it is inhabited, have reached a higher stage of development than humanity on earth. "We can almost constantly measure," says Monsieur Flammarion, "the extent

of the polar snows and we find that this extent varies with the seasons. We see with our own eyes the melting of these snows taking place very rapidly under the light and heat of the sun during a summer which is twice as long as ours. The snows

in the end disappear almost entirely and only a little ice remains in a region which we note, and which represents the pole of extreme cold, situated 212 miles from the geographical pole."

There is far less water in Mars than on the earth, and in consequence of this the sky between the vernal and autumnal equinox is almost cloudless in the equatorial and temperate regions. It is thus easier, given equally powerful telescopes, for an inhabitant

of the earth to observe Mars than for a Martian to observe a planet like ours, which is so constantly obscured by cloud. Probably Mars

is a hotter planet than the earth owing to the fact that through the absence of moisture there is comparatively little interference with the solar rays which impinge upon it. In any case the force

of gravity is less, and in consequence objects on Mars, and indeed the inhabitants themselves, would be

MUCH lighter, bulk for bulk, than objects on the earth. This would presumably make engineering

works on Mars much more easy of accomplishment than they are here. This fact would have a bearing

on the supposed canals in Mars, though there is grave doubt as to whether these so-called canals are actually canals at

all. Possibly, however, what we see through our telescopes are gigantic works of irrigation which would doubtless be required to sustain vegetation and life generally on so dry a planet. Assuming, however, that Mars is inhabited, and that it is inhabited by races far more advanced than those of our own planet, we have no means of judging whether the highest of these races is what we should term human on this earth. A different planet may evolve

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entirely different types, and the assumption that there is a human race on Mars with two arms and two legs like humanity here, is quite a gratuitous one. We can only say that the thing is possible. It may, on the other hand, be a race of winged monsters, and perhaps there is reason for surprise that the race that through its intellectual superiority has obtained dominion over our own

ARE ITS
INHABIT-
ANTS
HUMAN ?

planet did not in the course of its evolution develop wings like the bird. We may indeed wonder that a type of being mentally so undeveloped as the bird should have outstripped the other inhabitants of the globe in this particular direction in such a very signal and remarkable manner. The more we contemplate the present position of the human race on earth, the more it is borne in upon us that its real predominance is due purely to abnormal intellectual growth as compared with that of its fellow-creatures. Neither in physical strength nor in agility can we compare with many other of the earth's inhabitants. If we could imagine a flea the same size as a man, with its physical activity developed in proportion, the feeblest of the race would be able to jump over St. Paul's Cathedral without the slightest difficulty. Were the intellect of the flea correspondingly developed, we might well have a race of monsters which would tyrannize over all the rest of creation. How then came it about that the human race acquired these powers and was thus enabled to attain its position of pre-eminence?

The Sons of Mind, the old occultists tell us, descended into the physical forms of unevolved humanity and, by utilizing their bodies, in the fullness of time learned to subdue and rule the rest of creation. Thus the fulfilment of every planet's destiny may lie in the spiritual spheres, where the descent into generation of those higher entities for whom physical bodies have become fitted, is planned and arranged.

We may ask ourselves whether in the matter of spiritual good and evil other planets correspond to our own. Are there elsewhere, as there are here, such extremes of evil and good, such a conflict between the higher and the lower, such a mixed precipitation from the spiritual planes of antagonistic and opposing forces? Is this fact, which gave rise to the idea so prominent in the tenets of Zoroaster, of the equally balanced and rival powers of good and evil, peculiar to the world we live in? Is this earth, in short, a sort of clearing-house of the worlds, a place of trial and purification, a crucible to which the gold is sent to be purged of its dross? Is it unique in its char-

THE EARTH
AS A
SPIRITUAL
CLEARING-
HOUSE.

acter as a battleground between the powers of light and darkness, an Armageddon among the heavenly host? Certainly there is much that seems to point to the plausibility of such a theory.

If this be so, other planets may be either predominantly good or predominantly evil, heavens or hells. The astrological characteristics of each planet may strike the keynote of that planet's nature. The denizens of Mars may be under the iron rule of force, and the development of the powers of a will remorseless and domineering, may give the clue to the nature of its inhabitants. In Venus, concord, sympathy, and altruistic qualities may represent the prevailing type. In Mercury the intellect may hold rule paramount over both love and force.

The suggestion may be hazarded that a planet's satellites reflect its own influence back on itself, but we do not know sufficient of the essential nature of the earth on which we live as contrasted with the other planets to form any very definite opinion on such an hypothesis. We may look on the moon as typifying change and transition and thus suggesting a half-way house between other planets of more marked tendencies either towards good or evil. But there are other characteristics suggested by our luminary that hardly seem to bear out this idea. The influence of our satellite in horoscopes is essentially sentimental and imaginative. It is very questionable whether these qualities predominate on the earth to a more marked extent than on other planets of the system. In the case again

QUALITIES
OF PLANETS
DEDUCIBLE
FROM THEIR
INFLUENCE
ON US.

of a planet which has more moons than one, the presumption is that they would exert dissimilar influences. It is in any case not unreasonable to assume that the qualities which we discover in the influences and effects of the various planets in astrology correspond to the essential characteristics of the denizens of those planets themselves. We know that in a horoscope erected on this earth where Mars is just rising in its own sign we find the attributes of energy, activity, the love of adventure, self-assertion, aggressiveness, as well as physical strength and athletic capabilities. Surely then these must be *par excellence* the attributes of the average Martian. Were we in a position to erect a horoscope of some one born on Mars, with the earth exactly rising, we should no doubt be able to deduce the distinctive qualities conferred by our own planet. As it is, we have no means of comparison. In astrology we take into consideration the influence of the sun and moon and all the other planets in the horoscope, but the basic influence of the

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earth itself, which is common to all its inhabitants, we have no adequate means of gauging. It may seem a curious statement to make, but the fact seems justified by astrological investigation, that we are better able to compute the essential characteristics of all other planets in our system than those of our own, and probably the Martian knows more of the radical influence of the earth than we do ourselves. It may further be argued that we know more of the essential characteristics of Mars than the Martian who probably fails to realize that strength of will power, combativeness, and self-assertion are less in evidence in other planets than in his own world. We can hardly imagine democratic institutions in Mars, but must rather think of the inhabitants as under the iron rule of a martial autocracy.

From the astronomical point of view there are certain facts which we know about Venus. It is nearer to the sun than ourselves, and is enveloped in a dense atmosphere which is charged with hot vapours. Its year numbers 225 days, and instead of being 93 million miles distant from the sun it is only 65 million. It is about the same size as the earth, the length of its diameter being almost identical with that of our own planet. Venus, however, is lighter than the earth, its density being only four-fifths of ours, and it follows from this that objects on its surface weigh somewhat less than they do here.

THE PLANET
VENUS. An object that would weigh 100 lb. on the earth would weigh 88 lb. on Venus. On Mars the same object would weigh only 38 lb. On Jupiter it would weigh 250 lb. The year of Venus is 224 to 225 days in length. As regards its days and nights, we have no very certain knowledge. The moon never turns more than one face towards the earth. Thus no living human being has ever seen the other side of our own satellite. The case is probably the same with Venus, and it is generally believed that it only turns one side towards the sun. If this is so, one-half of Venus is in perpetual daylight and the other in perpetual night. Between the two there would of course be an area of continuous twilight. We can hardly believe that the dark side would be fitted for the maintenance of either animal or vegetable life.

Without the influence of Venus the astrologer knows that the sexual side of life would disappear. Could life, we may ask, be otherwise maintained? And assuming a reply in the negative, must we deduce that in every solar system there is one planet which corresponds to Venus in nature? We cannot of course

say that the sexual problem is the same elsewhere as it is here. We conclude in our matter-of-fact way that two sexes are universal. We have no proof of this. It is guess-work merely. We must be on our guard against judging all other corn by our own bushel. Our knowledge is limited to the conditions of our own planet, and there may be endless diversity of conditions elsewhere. The whole problem offers such a wide scope for the imagination that one almost wonders that novelists of the type of H. G. Wells or Jules Verne have not utilized it to a greater extent than they have done in fiction. The fringe of the numerous problems has scarcely been touched.

Little as we know about Mars and Venus, we know still less about Jupiter, and it presents problems more difficult of solution than either of these. Jupiter is 485 million miles from the sun, more than five times the distance of the earth, and the sun in consequence would appear there not more than one-fifth of the size that it does here. As observed by astronomers it is furrowed by various currents and enveloped in clouds and vapour. The currents on the surface revolve at different speeds, so that it does not present the appearance of one coherent mass. One spot in the southern tropical zone has been watched for the last half-century. Its shape appears to be that of a long oval measuring some 26,000 miles in length. The current in which it floats, says Monsieur Flammarion, from whom I take this description, "has not the same period of rotation as the spot itself." In consequence, this spot during the last two years has shifted no less than 57 Jovian degrees, in other words some 41,000 miles. "It

JUPITER A
FLUIDIC
PLANET.

is," says our author, "as if Australia were to detach itself from the bottom of the sea and float about on the surface of the Pacific Ocean." Perhaps on this vast planet there is in reality no solid surface at all, but merely irregular aerial layers. It appears, however, that the temperature of the planet itself must be very high and probably it has not cooled down to anything like the temperature of the earth. Perhaps from the point of view of life, vegetable and animal, it is a planet of the future awaiting conditions which will eventually render these possible. Spectrum analysis proves that substances which abound in Jupiter differ materially from those on our own planet, so we may assume that any living beings found there would be different in chemical structure from ourselves. It is fully one thousand times the size of the earth, and we may conclude that its colossal bulk has prevented

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its cooling with the rapidity of our own planet. Monsieur Flammarion thinks that it will take thousands of millions of years to arrive at a temperature that is fit for human habitation. Mr. Spence in writing on the subject of Atlantis has suggested that the foundations of our own earth are still none too solid, and that the continents on either side of the Atlantic are gradually drifting farther and farther apart. The vast changes which once took place with regard to the distribution of continents, etc., on the surface of the globe were probably due to this more fluidic state of the planet, which as it grows older becomes more and more fixed and rigid. Monsieur Flammarion is not an astrologer, but he puts forward some pertinent observations which bear directly on the possible explanation of astrological phenomena.

A magnetic link [he tells us], invisible but powerful, joins our earth to the central body of the solar system. Phœbus Apollo holds us in the hollow of his hand at a distance of 92 million miles, and we feel his pulse as he feels our feeble heart-beats. It is not only gravitation nor only light, nor yet only heat, which throws a celestial bridge from the sun to the earth; it is also electricity; it is also magnetism; it is a force still unknown and unexplained which no doubt maintains communication between all the worlds. For the ethereal wave touches Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune as it touches us, and if we could utilize it we could communicate with our neighbours in the heavens. . . . Ions and electrons, those convenient goblins of present-day physics, do they exist? Nobody has ever seen them. Perhaps they are only ingenious interpretations. What does certainly exist is electric force.

We have the evidence of this solar magnetism in the periodical dislocation of our telephonic and telegraphic communications, as for instance on September 25, 1909. On this occasion the whole terrestrial globe was plunged into a magnetic field of great intensity, "into a veritable dynamic ocean originating in the solar torrent." Similar cosmic phenomena were observed on October 31, 1903, November 18, 1882, and August 3, 1872. They serve to emphasize the immensely strong direct magnetic influence which the sun exerts on the earth, quite apart from its effect in transmitting heat and light. The idea that there is no interstellar medium through which the influence of the sun and moon and planets can be transmitted to this earth, in the light of recent scientific investigation has become a demonstrated absurdity. It is doubtless in this magnetic influence of the other bodies of the solar system on the earth that we shall eventually find the clue to the demonstrated facts of astrological science

THE OCCULT REVIEW

I have received a long communication from Australia from Mr. R. van Gelder, who champions the cause of Mr. C. W. Leadbeater in connection with Mr. William Loftus Hare's criticisms of his investigations into the akashic records, in relation more especially to the date assigned to Zoroaster and his contemporary, King Vishtaspa. He is able to show that there is a great diversity of opinion among historians with regard to Zoroaster's date, and he criticizes Mr. Hare's very confident expression of opinion that this has been definitely fixed at approximately 660 to 583 B.C. Although his communication is too long to reproduce in full, it is only fair to give, as far as space will allow, my correspondent's most pertinent quotations in this connection. Two of these are taken from the *Encyclopædia Britannica*, viz. from the article on Persia by Professor Eduard Meyer, and the article on Zoroaster by Professor Karl Friedrich Geldner. The quotation from the former runs as follows:—

As to the home and time of Zoroaster, the Parsi traditions yield us no sort of information which could possibly be of historical service. Its contents, even if they go back to lost parts of the Avesta, are merely a patchwork based on legendary tradition and devoid of historical foundation. The attempts of West (Pahlavi Texts translation Vol. 5) to turn to historical account the statements of the Bundahish and other Parsi books, which date Zoroaster at 250 years before Alexander, *are in the present writer's opinion a complete failure*. Jackson (Zoroaster the Prophet of ancient Iran, 1901) sides with West. . . . We may take

SCENE OF it as certain that the scene of Zoroaster's activity was laid ZOROASTER'S in the east of Iran, in Bactria and its neighbouring regions.

ACTIVITIES. The contrast between peasant and nomad is of vital consequence for the whole position of his creed. Among the adherents whom he gained was numbered, as already mentioned, a Turanian, one Fryana, and his household. The west of Iran is scarcely ever regarded in the Avesta, while the districts and rivers of the east are often named. The language even is markedly different from the Persian; and the Fire Priests are not styled Magians as in Persia—the word, indeed, never occurs in the Avesta, except in a single passage—but Athrvan, identical with the Athrvan of the Indian (fire kindlers in Strabo, 1573). Thus it cannot be doubted that the King Vishtaspa, who received Zoroaster's doctrine and protected him, must have ruled in Eastern Iran; *though strangely enough scholars can still be found to identify him with the homonymous Persian, Hystaspes, the father of Darius.*

As regards the second quotation, Professor Geldner quotes Agathias as observing: "The Persians say that Zoroaster lived under Hystaspes, but do not make it clear whether by this name they mean the father of Darius or another Hystaspes."

The Professor continues:

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We are quite ignorant as to the date of Zoroaster. The assertion has often been put forward that Vishtaspa was one and the same person with the historical Hystaspes, father of Darius I. This identification can only be purchased at the cost of a complete renunciation of the Avesta genealogy. According to the Arda Viraff, 2, Zoroaster taught, in round numbers, some 300 years before the invasion of Alexander. The testimony of Assyrian inscriptions relegates him to a far more ancient period. If these prove the name of Mazda to have formed part of Median proper names in the year 715 B.C., Eduard Meyer is justified in maintaining that the Zoroastrian religion must even then have been predominant in Media. Meyer therefore conjecturally puts the date of Zoroaster at 1000 B.C., as already has been done by Duncker, *Geschichte des Altertums* 4. 4. 78. This in its turn may be too high, but in any case Zoroaster belongs to a prehistoric era.

In connection with this argument I would suggest that it is quite probable that the historical Zoroaster was not actually the founder of a new religion, but merely a great reformer of one already in existence. It is generally found to be the case as regards religions that they are not initiated or brought into being by a single great prophet or teacher. Even Christianity had many sources, and much of what we now regard as essential to that religion admittedly existed long before the birth of Jesus of Nazareth. Possibly Mohammedanism is an exception, but if so, it is the exception that proves the rule. One thing must certainly be admitted, and that is that the whole story of Zoroaster and his times is so overlaid with myth and legend that it is exceedingly difficult to arrive at the historical nucleus.

My correspondent also quotes Professor Karl Hermann Ethe as expressing the opinion that Zoroaster lived as early as the fourteenth century B.C., and Martyn Haigh, in his essay on the Parsis, who states that it is not possible, at the very latest, to put the time of Zoroaster after 1000 B.C., while he himself considers that the date is very much earlier.

I think I have quoted enough to show that there are very wide differences of opinion on this matter, though I think the most recent and most authoritative opinion is that voiced by Mr. Loftus Hare. It is well to bear in mind the fact that the name Zoroaster or Zarathustra merely means "the righteous one," and is in the nature of an epithet like "the Christ." There is therefore nothing unreasonable in the supposition that there were others so designated before Zoroaster's time, and in addition to this that there were prophecies and

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THE OCCULT REVIEW

anticipations of the coming of this righteous one in far earlier ages, which were held to have been fulfilled subsequently by the birth of the historical Zoroaster.

Whatever we may think of the rights and wrongs of the discussion generally, I would suggest that Mr. Hare has under the circumstances laid too great stress on the question of the date, which, whatever the probabilities may be, does not appear to have been by any means yet definitely established.

I should perhaps add that Mr. Leadbeater identifies Vishtaspa's father as Lohrasp, as Firdausi does, and it seems clear that Firdausi is alluding to the historical Vishtaspa who was either father or grandfather of Darius. We must also remember that Firdausi's dates do not radically differ from those of Mr. Loftus Hare.

With regard to the underlying issue of the genuineness of certain alleged akashic records, I must still confess to my own personal scepticism. Nor, I am afraid, would the discovery that the date of Zoroaster was really what Mr. Leadbeater alleges, make me a convert in this matter. The records alluded to read to me altogether too like fairy stories, though I am not suggesting by this that Mr. Leadbeater may not himself take them perfectly seriously.

With regard to the alleged communication from Madame Blavatsky referred to in my last issue, expressing an antipathy to cremation, I publish two letters in this month's correspondence columns which, as I think readers will admit, effectually relegate this message to the plane of illusion from which doubtless it emanated. As Mr. Gornold well says, the idea that Madame Blavatsky should have made a request that a letter be written to Col. Olcott to prevent her cremation is quite absurd, Col. Olcott, as she was well aware, being then absent in the East. Probably we may attribute it to one of the many fatuous spooks who take advantage of spiritualistic séances to give delusive and misleading messages. In any case, its evidential value is clearly *nil*. It is to be hoped that Monsieur Flammarion will take steps to have the record in question omitted from any future edition of his book.

I am asked to rectify the following errors in the footnotes to the article *A Tilt against Orthodoxy*, appearing in the last issue of the OCCULT REVIEW. *Warmer Winters* is by Major R. A. Marriott, D.S.O., and is 1s. 2d., post free. The price of *The Drayson Problem* is 1s. 6d., and not 1s. as stated.

ATOMIC ENERGY: ITS SECRET AND MAN

By F. A. LAMPRELL

THE onward march of material science is but a substantiation in its discoveries of what has been known to the occultist from time immemorial. Why, if that is so, did not the occultist give the world the benefit of his knowledge, it might be asked? The answer is, that that knowledge reaches the world when and how the world understands and appreciates it. The scientist is the instrument by which that knowledge comes to those whom the really great minds are helping. The scientist is really the messenger from the occult, as the mysteries are gradually unfolded to an awakening world. The scientist gives to the world the slow and laborious methods of unravelling the mysteries in keeping with man's ability to use them.

Science has, in the past, applied itself only to the outer form of matter—phenomena. The occultist sees beyond that to the thing in itself—noumena.

While science proclaims, occultism perforce, from its very nature, knows, but proclaims not. To the few its knowledge is transmitted; from the many it is of necessity withheld.

Within this purview comes the atomic theory of conserved energy. The control of matter is not to be placed in the hands of the wanton. Within that knowledge lies the secret of initiation—initiation into mysteries that must remain mysteries until the necessary enlightenment reveals them as and what they are.

The same character applies to hypothesis as to actual discovery. The speculations of the scientist are based upon phenomena, while the occultist, knowing that the same fundamental law applies throughout the universe, speculates only upon realities, for only that which persists throughout all, i.e. noumena, is real.

Manifestation, through form, expresses diversities due to the changeable character of that form, but through all diversity the occultist will recognize the unchangeable.

To particularize, that which the scientist has applied only to bodies, i.e. motion, the occultist has known to exist in the

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manifold coalescent particles which make up bodies—atoms. The scientist has, however, now reached the stage of recognition of this fact, but while he will seek to attribute the wonderful energy of the atom to its motion, the occultist knows that motion is only a form of manifestation of that which underlies both the energy and the motion.

When we search for this underlying principle, we reach a stage which general opinion will acclaim as a conjectural one. The occultist, for his part, will not deny to the atom of the most mundane matter that which he claims for his individual self. He will say that the potentialities of each are identical, it being only a question of degree of unfoldment. He will not allow exteriors or expressions to represent any difference in reality. He allows the same immanence of the indestructible to persist throughout all. Withdraw it, says he, and you would get collapse. Collapse is impossible, he would continue, because it is a denial of existence. Rest is a periodic phase of existence and a necessity, but collapse would destroy that which is indestructible.

General opinion does not recognize the affinity of all which exists regardless of form. To liken a stone to a man is regarded as a theory without reason, a violation of that attribute on which the Englishman prides himself—common sense. (The occultist, without wishing to be offensive, might say that "common" is a very good description.) Pressed for a reason for the existence of the stone, general opinion might give it to the sun; but, says the occultist, neither man nor stone would exist without the sun, and furthermore, the sun itself is only a higher expression of the potentialities of both man and stone. General opinion has given little attention to the study of latent and unevolved consciousness, and so the underlying principle is looked upon as the conjectural and hypothetical one.

To return to the atom. The fact of its motion has now been established beyond conjecture, and the enormous power locked up within its folds is forming the subject of scientific research in physicist circles. Such a release of force would amount to an illimitable degree of power if, by a touch of the hand, an electrical contact, a chemical application, or any such slight wave of a physical wand, the hitherto indivisible atom yielded its energy to man. But its manifestation must be used only under control. The secret of the disintegration of the atom must be coincident with some knowledge of its cause and effect. Any other use would amount to a wasting of its energy.

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A thing is not known really if we merely say of it that it rotates a certain number of times, contains a certain amount of force, and that this force can be released to perform a certain work. All these are phenomena, and phenomena are only a veneer of knowledge, for knowledge in a comprehensive sense extends to the reality of things. It will be at once seen, therefore, that I am claiming for the atom an imperceptible something beyond its motion and energy. It is that foundation, that thing in itself from which arises motion and energy, that is its noumenon. Conceived in this light, the atom is not a mere storehouse of energy, accidental in its location, uncertain in its formation, and with no regard to the future. It then becomes a part (almost infinitesimal, comparatively speaking) of the essence of all that is, and in consequence, indestructible. Its energy may be liberated, diverted to another purpose, but the thing in itself is not dissipated.

The great and unbreakable link exists between man and atom as between mother and child. Man must approach the atom in this spirit. If he attempts to solve the mystery of the atom by its phenomena alone, he understands something of its working but nothing of its purpose. This endeavour is bound to be incomplete in its results, and, in an abstruse manifesting force like this, a dangerous one. Dangerous for the reason that danger always attends fragmentary knowledge of anything not easily perceptible to the senses.

The secrets contained within the atom are secrets of the law of motion. In the correct translation of these secrets lies the elucidation of the mysteries of matter. Physical matter needs motion and space for its manifestation, and by the aid of motion and space the third factor, time, is brought in. In fact, either one of these three factors could not exist alone. Each is related to the other, for there is no motion without space, no time without motion and space, and no space without motion, for there is no void for the occultist, as is now being more generally recognized.

The atom has motion beyond physical ken, and space impossible to define on account of its minuteness. It is the nearest approach to the indefinite that man attempts to understand. Despite its intangibility, he accepts its existence. He accords to it enormous power, although unable to measure it, develop it, or confer on it any other attribute. When man has reached true cognition of the atom, he has arrived at knowledge of the indefinite ingredient, beyond which there *appears* to be

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no possible analysis in the constituent of matter. Whether this be so or not, real knowledge of the atom will mean the verge of knowledge of the creation of matter.

Should these thoughts be correct in their surmise, it is very evident that if man is to understand the atom, he must understand himself. Such powers as this understanding would vouchsafe to him can only be wielded by those whose understanding is sufficiently comprehensive to use it, if at all, for good. Calamitous disaster is the alternative.

How then is man to approach this problem?

Dawning intelligence has already been aroused in the atom, and it will not drop, for if one mind gives up the search for knowledge another will take it up. If man seeks the knowledge of the atom by the aid of chemical compounds or physical forces of any kind whatsoever, he will not know the truth of the atom. In that truth lies knowledge of man's own evolution up to his present stage. It is a process of indivisibility to divisibility; a process of coalescence, of unification. The spark of energy applied to the consciousness of the atom gives it the motion by which alone it can manifest.

It must be remembered that the very life of the physical world is motion, and to live in such a world demands characteristics of motion. As well expect a fish to live on land as a still thing on earth. Cessation of motion ensures decay in everything around us, and, therefore, by the activity of its atoms the most inert mass of matter maintains its strength. If man makes the atom his servant, he can only do so effectively in the right way, by knowing how to control it. It appears to be tantamount to asking the atom to yield up what might, figuratively speaking, be termed its life-blood, to take from it its motion. The atom will therefore manifest force as long as it has motion (the breath of its existence).

The invisibility of the atom troubles the material scientist, for he depends upon tangibility. In the study of the atom he is forced to recognize that a vast number of invisibilities accumulate to become a visibility. In the formation of matter we have to recognize coalescence of individuals. This principle maintains throughout, the lesser is a part of the greater, the atom of the molecule.

But to the infinitesimal must be given the description of being a unit of consciousness. It has within it Divine powers which are its essence, and therefore the real link between man and the atom is in divinity.

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A very important point to remember in thinking of the infinitesimal character of the atom is, that size is always comparative both as regards the quality and also the extent of cognitive faculties.

It appears to me that there are two courses open to man in his search for the atom. One is materialistic, and the other is through his abstract or higher faculties; in other words, through the medium of the Divine link between man and the atom.

Until man can *see* the atom, he is groping after it, as he is more or less groping after anything that he is using, without knowing its real manifesting power. Man's ignorance of his world of matter is exposed when we realize that all matter is composed of particles so minute that they are imperceptible to him. Further, that they are each performing functions unobservable by the naked eye. Coalescence must be well maintained for the motion of the atom to be so self-contained that man is outwardly unaware of it. No process of dissolution has yet released the powers of the atom. They remain locked up wherever they may be, and this is the difficulty that has to be overcome. There is an animating principle in all matter, and that is the link by which the powers of the atom can be used. To discover that would enable man to establish a real identity and not only a medium, as he would do by means of an instrument of contact as before suggested.

If we accept the theory that man draws unto himself certain grades of matter for his incarnation, it is evident that it is inherent in him to control matter. It is not unreasonable to assume that matter is attracted to that which has the power to attract it, and which, in this case, is the incoming ego. Under these circumstances, it is obvious that man has within himself powers of which he has no knowledge, or perhaps a better term would be, obscured knowledge. As long as man lives *in* matter, he becomes so much a part of it that he uses no powers beyond it, whereas if he is to control matter, his powers must be directed to that purpose. Physical gravitation is only form-attraction and might be likened to exterior control, but more than this is needed to release the energy of the atom.

The revolving motion of matter would appear to one who could look down upon it, as an uncountable number of wheels within wheels. From the earth itself (and we could even go higher than that), downwards to the atom, all is in a circling motion. It is in this that one sees the rhythm of the universe; it is on

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this principle that ordered manifestation proceeds. But the world is now seeking beyond this, and that search is for the energy that gives motion.

That appears to lie in man's own training or unfolding of powers which are his inherent faculties. He has a link, a power between that faculty of mind and the energy which moves the atom. His more evolved powers can control matter when he has released them from the immersion or fetterdom of materiality. In that state of bondage to matter in its outer aspects, man cannot approach to the intangible phase of manifestation. The average man seeks to obtain all he wants by the aid of intellectualisms which do not go beyond form and fashion.

It must be remembered that we have to seek knowledge on the principle of like seeking like. That is a most feasible understanding and applies to all phases of manifestation. Our understanding of phenomena is gained by the aid of phenomenal faculties, but that which lies beyond phenomena needs faculties other than the phenomenal.

Man's physical faculties of mentality while they have proved by other data than actual perception, the earth's movement by revolution on its axis and in its orbit round the sun, yet are not sufficiently evolved to experience in themselves the two movements which are incessantly taking place. Man does not seem to have, therefore, much prospect of cognizing the invisible atom by the aid of the gross physical mentality. Ultra-physical as it is (at present), the atom seems to call for ultra-physical powers. Man must prove his wisdom before he can rightly use the great powers underlying matter formation. Otherwise, countries, continents, hemispheres, even worlds themselves, might be hurled into chaos and destruction. The true knowledge of motion must be gained before the invisible atom yields its powers to man. Use must not be abuse. The energy of the atom belongs to the higher side of matter and calls for the higher faculties of man. At the present time, man is all motion and lives amid all motion even in his quietest moments, and yet does not sufficiently realize it. To judge a thing it is necessary to understand the standpoint on which ignorance is based. With regard to the ignorance of man himself and his environment of motion, it is necessary that he should detach himself from himself and his environment, if this seeming paradox can be understood. If he does that, he finds it necessary to withdraw into his inner self, to pass as it were from the changeable into the changeless. He then finds that he can look upon

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his body as a mass of atoms, molecules, cells, tissues, organs, limbs, joints and structures, of incessant motion in their composition. Beyond himself, he finds that atmosphere is never still, nor even the seeming most inert matter at rest. Atomic motion is ceaseless, for the life of matter is motion.

It is therefore in the deeper study of physics that man will find what he is now seeking. Occult in the sense of being hidden, the acquirement of this knowledge awaits the development of noumenal faculties. Matter is the servant of man, not his slave. It is his to aid him; he calls it to himself at the dawn of physical life, and he is responsible for that which he uses of it. His knowledge of matter is in proportion to his evolution through it. He knows just as much as he can turn to use, and further knowledge will be in proportion to his evolution. When he seeks knowledge of the real essence and purpose of matter, he must have evolved beyond exteriors. The energy of matter is the infusion into it of that principle which makes of it man's servant as well as his teacher. The derivative source of that energy belongs to the region of man's search, for if he endeavour to use that energy regardless of its real purpose, it becomes a breaking of the law of manifestation.

Man should therefore seek the knowledge of affinity with the purpose of that energy. It is not by applying himself to recognized laws of physics that it should be done. He should seek, in my opinion, to understand that man's manifestation is, firstly, a period of awakening, and after that awakening, a seeking to attune himself to the laws of his being. It is an accomplishment of a self-denying ordeal, because he finds that when he endeavours to get into touch with the mysteries of matter he has to deny all that matter has hitherto appeared to hold for him.

The forces of nature at his disposal are in proportion to man's knowledge of how to use them. This is an inviolable because an absolutely essential law, and it therefore seems to me that the mystery of the atom will not be divulged to the many until the many are ready really to understand the responsibility involved in the knowledge.

It might be urged that knowledge which should have been used for constructive purposes only was turned to destructive ones in the Great War, and that some of this destruction was mitigated by counteracting instruments. But the difference is too enormous to bear comparison. Despite the power of the forces of some of the matter employed in that carnage, that

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power did not represent even the veneer of the real force locked up in the atoms of the very matter there used.

Those who may think upon this question are, I believe, right in consoling themselves that even if discoveries are made whereby some of the great force locked up in the atom is released, there will be safeguards also released. But, as before stated, the real knowledge of the atom lies beyond even its wonderful force, and it is to that knowledge that man should direct his thought.

AN ANCIENT PORTAL

By A. M. PERCY SMITH

WEARIED with busy journeyings, I sought
 A sheltered corner, where still shadows lay
 Veiling the clear-hued memories of day;
 Stilling the throbbing restless pulse of thought.
 Groping, I found a hidden, curtained door
 Beside whose lintel magic blossoms swayed,
 From ancient walls, which strange devices bore,—
 And soft-eyed dreams athwart the moonlight strayed.
 In mute expectant ecstasy I crept
 Nearer and nearer to that narrow door,—
 Softly across its threshold lightly stepped,
 And, sleep-investured, craved for nothing more.

CHATS WITH A PROFESSIONAL MEDIUM

By STUART ARMOUR

TO some psychic researchers the professional medium seems to be anathema. This view-point has always seemed to me to denote a lack of discrimination by which they often deprive themselves of the experience and knowledge of a class of men and women of high psychic development who have been generally driven into professional work by the hard circumstances of life. It must be admitted, however, that arrant frauds are to be found in the professional ranks, as well as a small number of mediums who have great psychic power but at times are dishonest enough to avail themselves of fraudulent aids to stimulate business or to pose as wonder workers. Nevertheless, the great majority of professionals constitute a conscientious, honest and upright body of men and women who take a wholesome pride in keeping up the best traditions of a very ancient calling. In the course of my investigation into spiritualism, undertaken many years ago, I discovered all these traits, and was further struck with the charitableness shown by many of them who were poor in the goods of this world. A personal incident may illustrate this.

My interest in spiritualism was aroused by a clairvoyant reading given me by an amateur medium. Through this experience I was led to attend some circles of a professional medium. At this time I was in great financial difficulties. It was at the second of these circles I attended that the medium, after giving me some predictions about my future, surprised me by asking me to remain after the circle was dismissed, as she had something to say to me privately. I wondered why the old lady should make this request, as she knew nothing about me except my name, and would probably guess that I was in the mining business from the nature of some questions I had asked her.

When we were alone, she said: "Mr. Armour, when I came into your aura to-night I sensed that you were very much worried over some financial matter, though it did not seem to me to be of a very large amount."

I confessed that she was correct, and told her that if I was not able to pay my office rent during the following day I would

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be evicted, which would be a very serious matter owing to certain important business deals I had pending.

She then said: "I am a poor woman, but I happen to have one hundred dollars set aside for a certain purpose which I will not need for some months yet, so I wish you would take it and use it to tide you over your present difficulties, and you can pay me back before I require it."

I refused to take the money at first, saying that I was not at all sure whether I should be able to pay her back within the time mentioned. She insisted, however, assuring me that her guides had advised it, and that they were very certain that I should be able to repay it. I warned her that I did not know very much about this "guide business" of hers, but as she seemed to have perfect confidence in them I was willing to risk it if she was, so I took the cash from her, paid up the arrears of rent, and eventually was able to repay her within the time stipulated.

This experience, quite naturally, led up to a strong friendship between us, and I frequently dropped into her apartments for a friendly chat as described in my former article, "A Case of Spirit Identity," in this magazine, for this was the same medium, Mrs. Sarah Seal, therein mentioned.

During these conversations, when she was in a reminiscent mood, Mrs. Seal told me many interesting occurrences in her life relating to her experiences with spirits. I propose to relate some of her experiences in this article, though it should be noted that I had no way of verifying the incidents recounted, so they must be accepted, as I accepted them, as true narrations told by one who was very honest and truthful by nature without any motive to deceive me, and especially as there was no thought in the minds of either of us during these confidences that they would ever be published.

Mrs. Seal was born in London of an English Roman Catholic family in good circumstances. Until her conversion to Spiritualism she was a devout and dutiful daughter of that Church. She was twice married, and the youth hereinafter mentioned was a child by her first husband and this son was brought up a Roman Catholic. Her second husband was a Protestant, a sea captain and a well-to-do shipowner. By a series of shipwrecks and marine calamities the Seals were reduced to poverty, and they emigrated to the United States of America, settling at first in Kansas. Here, Mrs. Seal, who had a natural aptitude for it, took up the study of medicine, was admitted and started in practice with fair success. Captain Seal, however, like most

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seafaring men, was restless and discontented away from the sea, and finally decided to go to California to try to find some employment there in which he could make use of his nautical training. He left for California taking with him his step-son. Shortly after their arrival at Oakland in that State they became interested in spiritualism. At one séance where he had taken his Catholic step-son this youth became entranced, and developed into a medium of great psychic gifts. The Captain wrote back to his wife an account of all this, and she, good Catholic that she was, became convinced that her husband and son had fallen into the hands of the devil, who was dragging them both down to perdition. She, determining to save them at all costs, threw up her medical practice and started for Oakland. Upon her arrival there her husband persuaded her that before judging spiritualism offhand it would be fairer to attend a séance with him and her son to see what really went on at such meetings. She did so, and to her after horror and indignation she too was entranced, and while in that state delivered a short address on the beauties of spiritualism !

After Mrs. Seal had returned to her lodgings and had time to realize what had happened, she spent the night on her knees praying to God and the Virgin to be shown the truth of the matter as to whether her soul had not been delivered over to the evil one. Toward morning the spirit of her deceased mother, who in life had been a strict Catholic, appeared before her in the room like a living person.

Mrs. Seal cried in anguish to her parent : " Mother, tell me, is this the work of the devil ? "

The mother replied : " There is no devil, my child, except of our own making. " " Then all our Church teaches is not true ? " was the next question. " No Church has all the truth, " was the rejoinder, and then the mother disappeared.

This experience calmed Mrs. Seal considerably. She went to more spiritualistic meetings. At one of them she was told that she was destined for public lecture work in the cause of spiritualism. She ridiculed this prediction, for she detested the idea of speaking in public; nevertheless, within two years she found herself delivering weekly lectures from public platforms.

I do not know what these early lectures were like, but when I heard her in San Francisco, years after, they were of a high intellectual quality. Her custom was to ask the audience to suggest any topic they pleased, and when the choice was made she would deliver, in semi-trance state, a beautiful discourse

on this selection, and this whether she had ever heard of the subject before or not.

Once on my arrival at Mrs. Seal's apartments, I found her in tears. This was so unexpected that it excited my great astonishment, as she was the last person in the world I should have suspected of giving away to depression. In answer to my question as to what was the matter, she sobbed out she was sick of the life she had to lead, that she was compelled to work for but little more than her food and clothing, and that when she wanted to take a holiday even that pleasure was denied her. It came out on my questioning that she had been invited to take a trip with some friends, but was compelled to refuse because she did not have the money for expenses and could not afford to leave her work besides. As she kept harping on the fact that her spiritual work brought in so little, I asked why she did not take up the practice of medicine once more. She told me that she had attempted this on several different occasions, but her guides had always interfered by causing a sort of mental cloud to arise so she could neither see to write her prescriptions nor could remember the formulæ. "No, no, there is no escape for me," she exclaimed, "I am held to it by a power stronger than myself." At the time this struck me as a very peculiar, and perhaps exaggerated, statement of her subjectivity; however, meeting with similar cases in the course of my investigations I was led to correct this opinion.

Though Mrs. Seal was a strong and determined character objectively, subjectively she was extremely sensitive to spirit influence, as shown by the above and by the following experience of hers. She had moved to San Diego in the southern part of the State of California and had taken up residence in a house that was situated on a former military reservation of the United States Government and which had been used as a hospital connected with an army post once established there but later abandoned. Shortly after taking up her quarters, she was one day sitting alone with her sewing, when an almost uncontrollable desire to take a drink of brandy came over her. She kept a bottle of brandy on hand for cases of sudden illness, and before she realized what she was doing, found herself pouring out a tumblerful of this liquor, and had the glass almost to her lips when she recovered herself and thought, "What in the name of goodness am I doing, I don't need this stuff," and replaced the glass back on the sideboard with the brandy untasted. As she did so she heard a laugh beside her and looking to one side saw the spirit of one dressed in the uniform of a private in the United States army. This soldier, with a

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broad grin on his face, then said, "I nearly had you that time, didn't I?" She replied, "Yes, you did, but for the life of me I cannot see what good it would have done you if I had taken that brandy." The spirit tried to explain that he would have got a certain amount of pleasure in some subtle way if she had drunk the liquor. After a few more remarks the soldier disappeared: The next day Mrs. Seal was in a small butcher's shop buying some meat, and she had just given her address where it was to be sent, when she caught her first clear view of the man who was serving her. To her amazement he was the living image of the soldier-spirit she had had the experience with the day before. As they were alone in the shop, she said to him, "Did you ever have a relative in the army?" The butcher looked surprised, saying, "Yes, I did, he was a twin brother of mine, and I am sorry to say was a very bad lot, and died of drink in that old hospital where you are now living. Did you know him?" Mrs. Seal told him her experience with the spirit of the brother, but the butcher would have none of it, and got rather angry with her over the affair, as he thought she was "trying to pull his leg."

Her prevision was generally of the pictorial order, that is to say, in her predictive clairvoyance the information generally came as a kind of symbolized picture of the future, happening in much the same way as some premonitory dreams occur.* Another personal incident will illustrate this.

I was developing a mine at the time, and had a large pay roll to meet as well as current bills for supplies, when my financial backer died suddenly, leaving me in a very awkward position. I had tried every avenue known to me for funds to meet our obligations, but without success. I went to Mrs. Seal to find out if she could throw any light on the matter. Without letting her know that I was in any trouble, I asked her what she could "see" for me. She gave me this symbolic word-picture: "I see you standing on a path in the mountains, with tall peaks on every side, but the trail you are on is broken by a deep, narrow chasm, making it seemingly impossible for you to proceed further. You look around for some way to cross over, but it seems as if there were none. As you stand there at the edge of the chasm looking hopelessly at it, a narrow plank is suddenly thrown across the chasm by unseen hands, and, after testing the plank with your foot to see if it will bear you, you walk over in safety." The next afternoon this veiled symbolism was fulfilled, even to testing the plank with my foot, for some money was unexpectedly offered

* See OCCULT REVIEW of January, 1908 (Notes of the Month).

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me, though as it was not all I needed I did not want to take it unless it would pull us through, but after cutting here and pruning there, I decided we could make it do and so accepted it, and the financial chasm was crossed.

At one time I was very sceptical of the existence of elementals or nature spirits, but certain information derived from Phil Longford, the spirit of the Irish prospector, through the mediumship of Mrs. Seal, mentioned in my previous article, somewhat disturbed my scepticism. Phil, one day in an interview I had with him, was buoying up my hopes of making a fortune out of the mine I was working by telling me of the rich ore bodies that lay below where we were mining, when I said to him, "How do you know all this, Phil. Can you spirits see into the ground?" "No, I can't see any further than you can," he replied, "but 'tis the little 'divil' tells me."

"Now what do you mean by that, Phil?" I asked, completely mystified.

"Sure 'tis a little jag of a mannikin that looks like the pictures of Owld Nick himself, barring the hoof, horns, and tail, and he's smaller, being only about three feet high. He's like one of the fairies of the owld sod, only bigger."

Mrs. Seal explained: "I think he is trying to describe a gnome or mineral spirit, or something of that kind."

"That's it," said Phil, "he's always hanging around your miners, when they are at work, and he's as much interested in the development of that property as I am."

My next question was: "You say the little devil tells you about the ore; does he speak to you?"

"Well, I never thought about it before," replied Phil, "but since you ask me, he doesn't really speak, when I come to think of it, but he tells me things by the colours he takes on like one of those crawling lizards. If I ask him what ore is down below, he disappears a bit and then comes back as grane as grass, and by that he means there's copper there and plenty of it. If he comes up looking like a buttercup or a dandelion I know it's gold he's been down to, and if he's all shining like a cobweb in the early morning, I know it's silver. From what I can understand from the little divil, the ore bodies lie deep, and you will have to go down a long way yet."

I asked: "What does the little devil say about the ore where we are working?"

"Lots of copper and gold below you," was the reply, "though there's lots of silver and copper to the south."

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This was correct, so far as surface assays went, for we got no silver returns from where our workings were, but only copper and gold, though at the southern end of claims we got copper and silver and no gold.

The cross-examination of Phil went on, as I was trying to get at the reason of the "little devil" taking such an interest in the development of my mining claims. All that Phil could tell us was this gnome seemed to be "tied" to the district, as he was, to await its development. Mrs. Seal suggested that he was awaiting embodiment in human form. At this Phil said, "Begorra, if that's true, what a grand miner he'll make!"

Phil turned out to be correct as to the fact of the ore bodies lying deep, for our funds were exhausted before we could reach them. Before closing down permanently I had a mining engineer, who was an expert on the development of copper mines, examine our grounds and workings, and he reported that in his opinion there were vast ore bodies at considerable depth below us, for owing to later eruptions of volcanic rock our mineral wealth had been covered over to the depth of many hundreds of feet. He named such a large sum of money as necessary to be expended before this could be proved that I reluctantly abandoned the mine for ever. Perhaps, Phil and the "little devil" still haunt those rugged, lonely, desert mountains, waiting for some one who is "the proper mixture of fool and shrewdness to do the trick."

In the last few years of my life at San Francisco, though I nominally kept a residence there, I was actually in the city but little. Consequently, I had not seen Mrs. Seal for about two years, and during a hurried visit to San Francisco, I happened to be but a few blocks from where she used to live, when I was seized with an irresistible impulse to call at her old address to find out if she were still there. I reached the place, rang the bell, and the door was opened by a stranger. I asked if Mrs. Seal still lived there; the woman replied, "Didn't you know that Mrs. Seal passed away at Long Beach a short time ago?" Then I knew that my old friend had taken this means to let me know that she had crossed the "Great Divide."

THE ESSENCE OF THE PRACTICAL QABALAH

BY FRATER ACHAD, Author of "Q.B.L., or The Bride's Reception," "Crystal Vision," "The Chalice of Ecstasy," etc.

IT is not our present intention that this essay should represent a complete exposition of the Mysteries of the Holy Qabalah, but rather to give a brief outline of some of the principal doctrines which may lead the student to a clearer conception of the value of the Qabalistic System as a method of drawing the Infinite within.

The plan of the Ten Sephiroth, or Numerical Emanations, forms the basis of the work, for, by erecting upon this foundation the scaffolding of our Temple, we may learn to restore our lost Equilibrium, thus cancelling out the "Pairs of Opposites" which ordinarily obsess us.

Briefly, this process may be described as follows: Prior to any manifestation, the Supreme was NOT. This, being inconceivable, may yet be slightly apprehended if we consider the Ain Suph or Infinite Space, followed by the potential existence of Infinite Light.

Only when we conceive this Infinite Light as concentrated upon a Central Point does the first positive Idea arise. This Concentrated Light is called Kether—the Crown—the First Sephira. From this all else proceeds very much in the same way that light may be broken up into the colours of the spectrum.

The next highest Idea is that of Wisdom, represented by Chokmah—the Second Sephira or Emanation. This is equivalent to the idea of the Logos, the Word of Creation which was in the Beginning with God and which was God. This is the great Creative Word—the Divine Fiat—and represents the highest intelligence of the archetypal world.

Next, coequal with Wisdom, is Understanding—Binah, the Third Sephira—the highest intuition, which is capable of interpreting the Word correctly and of transmitting it to the lower spheres. This is the creative world of the Qabalah, the Great Mother Substance, energized by the Divine Will and Life.

These three—Light, Life, and Substance—are the Supernal

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Triad, one and indivisible. For Life is the substance of Light, and the Second and Third Sephiroth are but aspects of the Living Substance which is Light itself.

Next we come to the formative world, composed of the following six emanations :

Chesed or Mercy, balanced by Geburah or Severity and forming thus two great pillars which support the arch of the Trinity. These balanced Ideas are harmonized in a third, the Sixth Sephira—Tiphereth—which equilibrates them and is itself called Beauty or Harmony.

Following this we find the triad of Victory—Netzach—the Seventh Sephira, balanced by Splendour—Hod—the Eighth Sephira, and equilibrated by the Foundation—Yesod—the Ninth Sephira.

All the above are summed up in the material world, the Tenth Sephira, which is called Malkuth or the Kingdom. This sphere is pendent to the others, it is in reality one with Kether, for all proceedeth from the One and is within the One. Yet in order that we may learn to comprehend the nature of unity, we must first contemplate the diverse and apparently complex. The limitations of time, space and circumstance make this necessary to us at our present state of development.

But the ideal before us is to return to the Pure Conception of the Unity, thus ridding ourselves of the illusion of duality and accomplishing what is called the Great Work.

Had the Qabalistic Plan ended with the production of Malkuth, the Kingdom or material universe, we should have been forced to admit that the creative process was one of degeneration. And so it must appear to us from our limited viewpoint, until we have learned the Plan of Redemption and profited by it.

Chokmah, Wisdom or the Higher Will, is called the Father ; Binah, Understanding or Intuition, represents the Great Mother ; the next Six Sephiroth are centred in Tiphereth, the Son, and represent the Intellect ; while Malkuth—the Kingdom or Animal Soul which perceives and feels—is called the Daughter.

The Daughter must marry the Son and so become the Mother—true mate of the Father—before all is reabsorbed into the Crown of Light. In other words, by means of intellect we may control our animal nature and eventually understand through intuition, which in turn is capable of receiving the Wisdom of the Father and thus making us true representatives of God upon earth, capable of doing His will as it is done in heaven.

The Qabalists further postulate a series of Graded Intelligences

higher than man. These are the Celestial Intelligences, the rulers of the Sephiroth. They reflect and reproduce the Divine Ideas, and also actively transmit them for the illumination of man and the control of Nature. Thus each is in itself both active and passive.

The human reason is also active and passive. The reason proper is the active aspect, the passive side is usually termed intuition. This intuition is capable of absorbing truth from above and below. The active reason is capable of forming a thesis, antithesis, or synthesis in regard to the truths presented to it by the intuition.

The nature-reason is to be found in the intelligibility and order of all natural things, according to their form and the material of which they are composed.

All corporeal things may be said to have a threefold existence. They exist as Ideas in the Mind of the Logos : materially they exist in themselves, and spiritually in the minds of Created Intelligences. It is important that we should grasp this threefold idea of existence, as it makes many things clear that would otherwise be obscure to us.

If, for instance, we perceive a table, we should remember that since we are of the order of Created Intelligences, the table exists spiritually in us. What a table is in itself we do not know, nor are we able to comprehend with certainty its nature as an Idea in the Mind of the Logos.

Thus things may appear imperfect to us, while in truth they are perfect but for our limited idea of their nature.

The Great Work consists in correcting our distorted vision, thus making us capable of perceiving all things in the White Light of Truth, uncoloured by the limitations of our narrow outlook.

This may only be accomplished by our obtaining what may be termed a world-view or vision, free from distortion. The aim of all the Great Teachings is to give us such a view of the whole Creation, so that we shall be enabled to co-operate consciously in the fulfilment of the Divine Purpose.

Every Celestial Intelligence is said to be interiorly united with all things and to contain them in a spiritual manner. Thus the Great Work is to unite the Microcosm with the Macrocosm.

It is also said that every mundane intelligence is *capable* of taking all things into itself in a spiritual manner, and that in proportion to the extent to which this is accomplished does it become *one with them*. Here we have the key to the use of "The Tree of Life" or Qabalistic Plan of the Sephiroth and Celestial

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Intelligences. As we travel up the "paths" of this "tree" we must gradually absorb and so become one with all things in the universe in a spiritual manner. This must be accomplished by gradual steps, represented by the grades of the Great Order. Each step taken must be fully mastered ere we proceed to the next. We must learn to balance and equilibrate all things as we go, for there may be no false summits in our Mystic Pyramid or missing spokes in the Great Wheel.

The Daughter—the nature-will—must be united to the Son—the personal will which makes man more than mere animal, and gives him the power of choice. What is more, the Intellect—or Son—is naturally above time and space and is capable of *containing* time and space and all that is within time and space.

Thus, by means of Dhyana, does the mystic transcend these limitations and, becoming one with them, absorbs them into himself. But the little "self" is no more, for he comprehends the nature of the Higher Self or Holy Guardian Angel. This is what is meant by the destruction of the ego; not a lessening of the conception of self but a recognition of the nature of self in its wider aspect.

The little self sees nature as extremely complex, there are so many things to know that the task seems endless and impossible. The Qabalah teaches us to group all ideas according to their fundamental nature and correspondences; thus, as we proceed, we are able to know a *greater and greater number of things* in the light of a *smaller and smaller number of ultimate ideas*. The thirty-two Paths of Wisdom enable us to classify all things in the universe in terms of thirty-two; from that we go on reducing our ultimate ideas, and increasing the field they cover, until Unity is reached.

The formula of $5^{\circ} = 6^{\square}$ (that of the Adeptus Minor in Tiphareth) is represented by the Pentagram and the Hexagram. Man, the Microcosm, is symbolized by the Pentagram composed of the Four Elements crowned by Spirit. The solar system is summed up in the Hexagram with its planetary correspondences, and this represents the Macrocosm.

Man must learn to draw the Macrocosm into himself, to absorb spiritually the Ideas represented by the Planetary and Solar Intelligences, thus may this part of the work be accomplished. He obtains the knowledge and conversation of the Holy Guardian Angel or Higher Self. Beyond this, again, is the great star universe, wherein every man and every woman is a star. He must absorb the Ideas of this sphere, and at the same time recognize

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that every atom is a star in his own being. Thus at last will he come to Understanding, the Throne of the Great Mother.

Then will he, who is called NEMO, absorb the wisdom of the Father, the Logos, so that in turn he may not only understand, but will and create according to the Divine Plan. He will then become illumined by the One Light of the Crown upon his head; yet this, too, he must absorb, so that selflessness becometh self and the final stage of the Solvé formula of the Great Work is accomplished. This LIGHT must then penetrate deeper and deeper into matter till the Plan of Creation is fulfilled.

Remember these words: Things exist because God knows them. Man knows things because they exist.

And again: Man ascends from things to Ideas; God descends from Ideas to things.

Thus have ye the keys of the Great Gateway in your hands.

Now it is well that we should consider once again the very essence of the Qabalistic Process and the nature of its mystery of Number as the basis of all Ideas.

If we can succeed in reducing our Ideas to a numerical basis, we are better able to deal with them and to bring them back to Unity.

The Ten Sephiroth give us a basis of the decimal scale for all our main Ideas, which must be grouped accordingly. The Twenty-two connecting Paths, based on the letters of the Hebrew alphabet, which is itself numerical, enable us to link those Ideas and to travel from one set to another with perfect ease and certainty. The Plan of the Four Worlds—the archetypal, the creative, the formative, and the material—enables us to increase the number of things known by considering the Sephiroth and Paths as existing in all of these simultaneously, yet at the same time to classify all elemental ideas in terms of four. These, crowned by Spirit, make the true Microcosm, man the Pentagram. Our main Universal Ideas are to be summed up in the Hexagram as before said. Unite the Pentagram and Hexagram, and an Eleven-pointed Star gives us the Key of the Æon with its word ABRACADABRA as our magic formula. Thus we unite with the WORD—the Logos—and finally with the Divine Breath which produced it.

Remember again the Qabalistic means of reducing all words to their numerical basis: for in Hebrew every word is also a number. Thus we may discover the word and number of our own being, and our place in the Creative Scheme. The correspondences between words of a similar numerical value will help us to form galaxies of stars—which are men and women—travel-

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ling in groups in a common direction, without friction, each in his proper orbit. Thus shall we come to comprehend the mystery of the Starry Heaven, the body of Our Lady Nuit. For as every atom in our bodies is itself a little solar system, so are we in the body of the Mother of Heaven, and she is energized by the Invisible Point which is not, yet which is the Life of All.

Remember, too, the more universal the ideas and reasons to which we attain, the nearer we approach to *thinking the God-thought, which is the Universe itself*. There is but one true Thought, the ultimate Thought which is All Things. Normally, that which can be thought is not true—as the Hindus tell us—for until we reach the Smooth Point all things are but relative, and so is truth.

But the Highest Reason, which is in God and which is God, is absolutely .ONE. God knows all things by One Idea, which is identical with His Being.

ANCIENT MAN IN BRITAIN

By LEWIS SPENCE

THE School of Archæology which regards Professor Elliot Smith of London University as its leader, has no better-equipped or more vigorous exponent of its novel views than Mr. Donald A. Mackenzie, who has to his credit at least a round dozen of bulky volumes, in which the world's mythologies are described and commented upon with much freshness and individuality of viewpoint. He now challenges notice for theories of the deepest interest and importance in still another volume, *Ancient Man in Britain* (Blackie, 12s. 6d. net), which has already attracted the attention of antiquarian circles. If in general the writings of the band of pioneers, of which he is so worthy a member, are marked by a piquant impatience for the creakings of the lumbering archæological "tank" and a diverting contempt for the immobile conservatism of those who direct its mountainous advance, it is pleasant to be able to bear witness that the work under notice is couched in a vein of studious courtesy and fairness to friend and foe alike. In former works a certain vagueness of arrangement made it seem that Mr. Mackenzie was still groping his way through the tangled forest of the past into which he had so fearlessly plunged. That was, of course, to be expected, because of the immensity of his task. But here there is no note of faltering, not a single gesture of uncertainty. The picture presented is one of orderliness and masterly consecutiveness. For the first time we have in plain and unpretentious narrative, a "fair copy" of our island's history before the coming of the Romans. The effort is as successful as it is courageous. No "official" archæologist would dare to have made it, hampered as he would have been by fraternal jealousies and the terrors of specialist prejudice.

I must deal summarily with the main thesis of this wonderful book, for, as will doubtless be the case with the majority of my readers, I am chiefly intrigued by Mr. Mackenzie's ingenious and ably demonstrated theories regarding the origin of Druidism and the occult in Britain. He will not have it that our ancestors, even of the most remote ages, were bestial and semi-rational cretins, destitute of the will to progress. Rather he sees in them traders and manufacturers, importers and

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warehousemen, in whose primitive chafferings and activities we can discern the seeds from which our commerce and culture have blossomed. Down through the procession of the ages we pass in regular order, led by a well-equipped guide, who, from Continental as well as native evidence exhibits to us the homes and haunts, the tasks and pleasures of the successive races, Neanderthals, Crô-Magnons, and Iberians, who at far distant epochs settled in Britain. Minutely he describes with ever-growing interest, the several cultures of the Old Stone Age which followed one upon the other. He then introduces to us the later immigrants, the Nordics and Easterners, the latter hailing from Asia Minor and undertaking the exploitation of Britain's natural wealth at a period some three thousand years before the commencement of the Christian Era, stripping our soil of its native gold, eagerly searching in our rivers and estuaries for shining pearls, and raising those mighty groves of megaliths which still overshadow our moorlands. They did not sojourn in those wastes, says Mr. Mackenzie, because they were attracted by the local scenery, but for the more practical consideration that in the wilderness they found the yellow metal they coveted. And they brought with them that mysterious and fascinating cult of Druidism of which we are all fain to have a more authoritative account than any we have as yet been given.

For some time past extraordinary efforts, which had behind them no small weight of authority, have been launched against the tradition of Druidism with the ultimate object of its dissipation and destruction. In chapters very complete in their demonstration and crammed with the vouchers of fact, Mr. Mackenzie once and for all gives the death-blow to this absurd contention, the almost malevolent assertion of that school of rank materialism which ceaselessly tries to sap the foundations on which the creed of men of vision is upbuilt, those venerable mysteries which are the spring and source of British occult philosophy and practice. He shows that the Druidic doctrine of the transmigration of souls was probably Egyptian in its more remote origins, or had, at least, many Egyptian elements in its composition.

Basing his main argument on the recent researches of M. Siret, the brilliant Belgian excavator, the discoverer of the early oriental settlements in prehistoric Spain, Mr. Mackenzie tells us that the Eastern explorers and metallurgists who exploited that region in early times introduced a palm-tree cult into the Iberian Peninsula, and worshipped a goddess similar to the

Egyptian Hathor, of whom the sky-goddess Nut was a surrogate. Expelled from Spain, the adventurous Orientals settled in Gaul and Italy, where they planted the seeds of that faith which, at a later ~~date~~, developed into Druidism. Their goddess was regarded as a milk-giving cow, and the fig as her udder which yielded a "milk" given to young children. The ancient name of the Tiber, Rumon, had the significance of terrestrial milk, and the sacred Roman twins Romulus and Remus were suckled by the she-wolf under a fig-tree. The analogous milk-tree in Britain was the hazel, the green nut of which contains a milky secretion which was regarded as an elixir. This tree received divine honours from the ancient Celts of Britain and Ireland—it was thought of as a life-giver, a healer of wounds. The mistletoe berry of Druidic ritual was also probably considered as a milk-container. In the Hebrides a milk-goddess was adored and her cult bears a close resemblance to that of the Egyptian Hathor. I have no space to summarize the whole of the evidence, pressed down and overflowing, which Mr. Mackenzie so skilfully marshals for the undoing of those who still fatuously argue against the existence of a Druidic cult. But the chief links between the worship of the immigrant Easterners and the Druids are the stone circles with which both were undoubtedly associated. The round of evidence is therefore complete. Druidism, with its Oriental complexion and ritual, looked back to an eastern origin, and we may congratulate ourselves as students and lovers of the mysterious that our ancient British system of occult philosophy is at last conclusively proved to have drawn its inspiration from that venerable land of Egypt, towards the wisdom and beauty of which all people of occult sympathies are so magnetically attracted. Our instincts have not been based on false imaginings. Indeed, as M. Siret remarks, they "have been more penetrating than the scientific analysis which has taken their place."

Mr. Mackenzie is no less interesting where he comes to describe the origin of those ancient charms and amulets for which so many moderns have an abiding fondness, and in whose efficacy not a few students of the Doctrine of Emanations devoutly believe. The main object of wearing these was not mere decoration, but the prolongation of life. Teeth, shells and pearls contained the "life-substance" of the mother-goddess, and their virtue communicated good health and vigour to the wearer. The ancient builders of the megalithic monuments were pearl-fishers *par excellence* and spread the lore of the white rose of all precious

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stones far and wide. Amber was also thought of as a concentration of the life-force of the goddess. The amber animal was the boar, the "lucky pig" of the modern jeweller. Gaidheal glas meant "the vigorous Gael" or "the ambered Gael," the man rendered strong by the wearing of amber. Even more interesting is the author's clever précis of colour symbolism, perhaps the first really authoritative pronouncement on this most difficult subject. He shows that the idea behind this belief in magical colours was that the points of the compass were controlled by deities who emanated influences for good or evil. These winds or emanations had colours attached to them. Among the Gaels the north was black and evil, the south white and propitious, the east purple-red, and the west pale or dun, and a death-dealer. This notion gave rise to many subsidiary beliefs, among which was the idea that the winds might be controlled by magical stones or objects of a like hue to themselves. This is a vein deserving of further research, and no doubt Mr. Mackenzie is alive to its significances.

One must conclude on a note of mild criticism. Mr. Mackenzie's powers of exposition are great, but one feels all the time that he is transcribing from the pages of those capacious notebooks in which he amasses his hard-won data, so painfully economic is his diction. His preference for an invariable directness of phrase and his habitual use of the ampersand of commerce only too frequently inform his style with a staccato emphasis calculated to make Mr. George Moore writhe. The book is too much a catalogue of facts. The average reader would probably be grateful for a little more of rhythm and colour, a splash here and there of the romantic, less abruptness. It is noticeable that when Mr. Mackenzie has done with demonstrations and proceeds to summarize, as in his later chapters, that these angularities disappear. But despite them, it is a masterly book, a quietly modest but authoritative interpretation of a great subject, distinguished by genuine research, a fine simplicity and a very sure touch.

A NIGHTMARE

[*"The Dreams of Orlow,"* * from which the following Nightmare has been selected, is a work of an unusual nature upon what the author calls "*Dreaming True*," and is a record of carefully-reported dreams as they actually occurred.

"Orlow" is, in fact, a pseudonym for the author herself, but with fictional surroundings. Her dream-life, however, is an exact account of her real experiences in the dream-state, and has not been edited to fit her day-life in the record, though the fictional day-life was modelled to fit the Dreams. This replies to the question asked by Mr. J. Arthur Hill in the Introduction he wrote to the book, and which has been repeated by various other readers from time to time. Martin and Ann, Orlow's brother and sister, are of importance in the working out of the book; Martin, especially—a philosopher and wit—making many humorous comments, intermixed with wise suggestions, when she narrates her dreams to him.

That there are possibilities of making great discoveries in dream this book indicates, dividing the True from the ordinary muddled Dreaming with which every one is familiar. The book begins with a description of how Orlow found the way into the True Dream, at last discovering how to produce these visions at pleasure. At first they were mainly Nature Dreams, but at last she found Dream Companions, which made the experience far more thrilling. That there was a danger here as well as the highest pleasure possible she soon discovered, and this dream indicates something of the mysterious fear which gripped her when she had strayed into bad companionship in dream. By this time she had discovered that she could wake at any moment, and made her escape that way.

Who has not dreamed of going up steps? Mounting, mounting—the interminable way. And there is a mighty staircase that we all must mount. In a thousand aspects it is reflected in the dreams of men. It is not an easy way, and for that reason it presents itself to us in the form of nightmare.

Orlow found the Astral Plane as varied as one of its inhabitants might find our Earth. She discovered herself in Hell in one of

* *The Dreams of Orlow.* By A. M. Irvine. London: William Rider & Son, Ltd. 4s. 6d. net.

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her Dreams ; in a Spirit-prison in another. Certain indelible impressions made by man's strong religious beliefs led her into another region ; and at last she has a glimpse of the Cosmic Consciousness.

For all who have ever thought how impossible it is that the vast time in each life spent in dream could be sheer wasted experience, all such records must be of interest. This, indeed, may be one of the ways into the Other Life that has been hidden from our sight through all the ages ; but which seems to be dawning upon man's consciousness even while functioning in a material body.]

THROUGH all the agitation of moving into a little working-man's cottage, and striving to adapt her life and her father's to the almost impossible straits of depending upon Martin's wretched salary, with whatever contribution Ann could squeeze out of hers, through her disheartening and fruitless attempts to find work that she could do at home, Orlow still persisted in her efforts to Dream True, for some time unsuccessfully, but at length with a success that put a full stop to the experiment for a good while.

The dream that came at last at her bidding was the longest experience she ever had upon the Thought Plane, or wherever it is the spirit travels in its dreams.

She found herself in the basement of a building which for size and height seemed the very Tower of Babel. She was interested in the marvellous solidity of the stonework and the stupendous size of the place, but Orlow altogether missed the thrill of delight that had generally, if not always, accompanied her first arrival into a True Dream. The building lacked sunlight ; there was about it an air of cold remoteness that struck chill, and Orlow felt less light and gay than ever before in one of these dreams. It seemed, indeed, as if she had brought the atmosphere of Earth with her. She was depressed, too, and for the first time noticed that she was clothed shabbily, as on Earth, and felt that she was of no consequence, a being down-trodden, poor in spirit as in worldly circumstances.

She wandered on, gradually losing interest in the building, and oppressed with its size, even hoping that she would meet no one in her shabby dress. She was actually deliberating whether she would abandon the effort to Dream True, and let herself slide, when she heard a step approaching. That pulled her together, and Orlow forgot then and all the rest of the time that she was dowdy and dispirited. A woman with an infinitely

sad countenance stood before her, a woman whom her whole soul loved, for whom she thought that she would gladly lay down her very life.

"Yet, even for my sake," said the woman, "you could not persist."

"Yes, if I died in the attempt," answered Orlow, tears rising in her eyes.

"But it is a long way up, and you do not believe in the importance of the venture. You would be weary mounting so many steps. You would be discouraged because of the difficulty of finding the way. You might turn back again, and lose. Or you might adopt unworthy methods of attaining the end."

"Let me try," pleaded Orlow. "Let me prove that I am able to do it!"

"I cannot tell you, now, what it would mean if you succeeded," said her new Dream Friend, whom Orlow loved more passionately than any other who had come to her yet, and with a torrent of grief that brought tears and sobs amidst her fresh avowals of sincerity in her determination, for her sake, to reach the top of the building. At that moment Orlow felt that no more important mission had ever been given her. That this was allegorical she was aware, just as she knew it a dream.

"You will forget before you reach the top," persisted the sad voice. "You cannot hold your vision long enough to do me this great service. You will be bewildered and weary. You have not stamina to sustain a dream beyond a few minutes."

"I will reach the top if the effort kills me," Orlow vowed. She thought herself secure in this rash declaration. She thought that the burning, agonized love which she felt for this woman could be satisfied by nothing except suffering severely for her sake. Her love was ready to be blind; she would not question how a long tramp up innumerable stairs, with increasing weariness and difficulty in keeping the dream true, could help anyone. It was enough that she whom her soul loved desired her to make the attempt.

"The others will go with you as far as they can," said her friend.

Orlow looked up. A little troop of young people was coming towards them.

Her Dream Friend laid a hand upon her brow, and Orlow's emotion for a moment blurred the dream. Then she caught a sad, reproachful look from the yearning eyes, and instantly pulled herself together. "It is all right. I am steady now,"

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she whispered. "I will take the greatest care, every step of the way."

"Come with us," called the young people. "We are going to the top, too."

Orlow was glad to follow.

"Perhaps you do not know how important it is to get there?" asked one.

"I know it with my whole soul," answered Orlow.

"None of us know the way, and it is easy to get lost here. But there is no time to lose. If we delay, the time will be over."

"Let us hurry," begged Orlow.

"I wonder if that is a good way up," said one, pausing at the foot of a winding staircase.

"Oh yes, it must be," eagerly said Orlow. "Do let us try."

They all went up, and after a time got to the top of the flight. It led to a short passage, in which were one or two doors, and then a stairway leading down again. Her companions wanted to turn back and get to the starting point, but Orlow entreated them at least to open the doors. She felt nervous; she was almost sure that if she were to do so herself, and see any startling sight, she would lose her vision.

"There is nothing there," they said. "Let us go back."

"We'll go back by the other stairway," said Orlow. "It might lead up again."

"Hold our hands, little sister," said the young people; "let us all keep together until we find the way."

As many as could walk abreast held hands, always placing Orlow in the middle, and they asked her if she came from the physical plane, and encouraged her to concentrate her attention on the dream plane.

There were endless stairs and passages. Some led nowhere, and they had to retrace their footsteps, often going down farther than they had gone up. The fatigue of this endless journeying began to tell on Orlow. It was the first time in a True Dream that she had felt tired. Again and again they got lost, and now her companions became anxious, and looked at her doubtfully, sometimes reminding her that she was dreaming. "We must get a guide," they said, whispering, and glancing at each other.

"Oh no, do not get a guide," begged Orlow. She knew, though she did not know why, that they ought on no account to do that.

They proceeded for some time in silence after that, and then

they came to a large landing, where there were many staircases, and it was impossible to guess which of them could be the right one.

"If we had a guide, he would tell us," some one said.

This time Orlow did not demur. She thought that it was absurd to expect anyone to find a way in such a labyrinth; there was even a shade of indignation in her mind, as if she had been imposed on. With that feeling, the guide appeared, and quietly led the way. They all followed in silence, not looking at each other. The sense of something wrong oppressed Orlow, and her steps lagged more and more. Her companions had now loosed hands, and all were toiling up after the guide. By degrees the number decreased, as one after another gave up the attempt, and turned back.

The guide halted, and Orlow was labouring hard to keep up. He chuckled, watching her as she came hurrying after him. Then Orlow for the second time noticed the features and figure of a dream personality. This one was stout, with a large pale face, and the hand he held out to her was very fat.

"Give me your hand. I will help you," said he.

Orlow thanked him, and was glad when he took it, but she noticed that the few remaining companions of her dream glanced in consternation at each other.

The big strong hand assisted her, and she felt the greatest relief from his help. Sometimes, when the stairs were steep, he put his arm round her, and lifted her. When he did that, she was afraid, though she did not know why.

Then they came to a small landing where there was a divan, and Orlow cried out, "Oh, do let us sit down a moment and rest." She was now so tired that she felt afraid she would be unable to sustain her vision any longer. The guide sat down beside her, and she pulled her hand from his, and leaned back, trying to rest so that she could keep her dream.

"When we get to the top, you shall pay for my assistance," said the guide in her ear.

"I will have no more of it," she burst out, very angry.

"Won't you?" he said, and rose to continue the ascent.

"Oh, wait a little longer," cried the few remaining companions of her enterprise. "Let us rest a little longer."

He mocked them, and went on.

"Come!" they exclaimed. "If we don't follow, we shall lose the way."

Orlow rose reluctantly. She could hardly drag her feet

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along. It was as if the loss of his support had drawn energy from her. "How shall I keep my dream until the end?" she whispered.

Then the guide stopped, and held out his hand to her once more. As she yielded for the second time, she saw a shudder pass through the others.

He grasped her hand with a grip from which there was no escape, and began dragging her up at such a rate that soon they had left her friends behind, and she had no breath even to cry out. They were alone, and the solitude of the awful building impressed her with terror. He stopped.

"*You shall pay for this when we get to the top,*" he said, in the same significant, evil way, hissing the words into her ear.

Orlow not only remembered that she was dreaming. Back upon her mind came stinging the full consciousness of her power to escape. A sense of power thrilled her from head to foot, and she laughed aloud.

"*Shall I?*" said she, defying him. "Let me see you exact any sort of payment! I can wake the first instant that I choose. I can wake now—now . . .!"

Into the fat, white face of the guide a look of horrible fury sprang. She saw him clench his teeth, and she broke out into a jeering laugh as she forced herself awake. . . .

SOME THOUGHTS ON OCCULTISM

By R. M. SIDGWICK.

AN article* by Mr. Hare in a recent number of the OCCULT REVIEW raises an interesting and vital point in the domain of Occultism. The point at issue is nothing less than the reasons for belief in the teachings of the various schools of Occultism. To what extent is the belief of the occult student based upon pure authority, rather than upon a science the teachings of which are capable of demonstration and proof as is the case with the purely physical sciences? If I read in a textbook of Chemistry that a certain chemical reaction will take place if I pour hydrochloric acid upon bicarbonate of soda, I can, if I wish, test the reaction for myself. In the more intricate chemical problems I may, or may not, possess the technical skill needed to test the truth of chemical science. But there is always some one available to confirm or deny the result obtained.

If a reasonable number of skilled observers agree upon an issue beyond my own powers of investigation, then I am justified in accepting their verdict as being at any rate as near the truth as it is possible to attain in the present state of human knowledge. Such knowledge can be truly called scientific. A science is simply a coherent system of accurate thought, the basic truths of which are common property to all students and investigators.

In all sciences there is a sphere of thought in which speculation is rife, and in which the student has to be content with a working hypothesis rather than a statement of proved fact. There remains, however, the basic portion of belief founded upon experimental proof. Without such a basis no system of knowledge can be termed scientific. No matter how coherent and logical a doctrine may be, if such doctrine is based upon premises incapable of proof we have at the most a working hypothesis.

The fact that a theory explains observed phenomena does not guarantee the truth of the theory. Mutually contradictory theories may each furnish an adequate explanation. In such case an experiment must be devised to discover which theory is the correct interpretation of the facts.

Having cleared the ground by the above preliminary considerations, we are at liberty to consider how far the body of

* "A Cameo from Clairvoyant History."

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teachings put forward by leading occultists is entitled to be termed a science.

Let us imagine that an unprejudiced person anxious only to ascertain the truth embarks upon an investigation of the various schools of occult teaching.

Suppose such an investigator selects as a crucial point the teachings concerning Christ's place in the evolutionary scheme. Let our investigator read the views of Dr. Steiner, Mr. Leadbeater, Mrs. Besant, Anna Kingsford and Max Heindel. There are other teachers, but these will furnish our student with quite enough material for serious thought.

Dr. Steiner looks upon the event of Golgotha as the turning point of human evolution. Mr. Leadbeater, in *The Christian Creed*, states that there never was a crucifixion at all. The cross is symbolical of matter into which the Divine Man has descended. The story of the crucifixion is attributed to the diseased imagination of the mediæval monk who interpreted an allegory in a purely material way.

This is only one example of the radical differences in occult teaching concerning a matter of vital importance. On the subject of the Christ the leading occultists are most contradictory and bewildering.

As a further exercise compare the cosmogony of Dr. Steiner with the teachings of the Theosophical Society. Mrs. Besant, in *The Theosophist*, for August, 1912, states that if Dr. Steiner's teachings concerning the separation of the Earth, Sun and Moon are to be taken literally, then the whole of the teaching put forward by the Theosophical Society is contradicted.

We can imagine how bewildered our unprejudiced truth-seeker would become. He would read that the teachings given by the various occultists are based upon clairvoyant faculties of a very special kind, which are the outcome of long training and self-discipline. By means of this faculty the investigator claims the power of reading the universal memory, the imperishable record of the past in which man's past and ultimate destiny is clearly written. According to Mr. Leadbeater, "There are methods by which it is possible to recover with absolute certainty the story of the past."

Now scientific knowledge is accurate knowledge, and if the occult teachings are to be termed scientific, then there must be a more general agreement between the doctrines put forward by the teachers of Occultism. The scientific method of dealing with conflicting theories must be adopted.

If the professors of physical science contented themselves with the teaching of mutually contradictory theories and made no effort to resolve their differences of opinion, then we should have a mass of doctrine which might charm and stimulate the intellect by reason of its infinite variety, but which by no means could be termed a science. Is it unreasonable to suggest that some kind of joint experimental investigation should be made by the clairvoyant observers. Only in this way can we arrive at an explanation of the contradictions which perplex the student of Occultism. It is not merely a question of varying interpretations of observed facts, but in many cases a denial by one clairvoyant that any such facts exist as are insisted upon by some other investigator.

In the article quoted above Mrs. Besant says: "Reason demands data on which to found its judgments, and data in the non-physical worlds are useless to a mind limited to the workings of the brain and nervous system. Intuition is sufficient for the person in whom its life is burning, but that light is useful only to its possessor; intuition in A cannot satisfy the demand of the reason in B for proofs, and no firm edifice can be built on the foundation of another's intuition."

This is a very clear statement of the position which forces an unprejudiced student to either (1) Reject the occult teachings as contradictory and incapable of proof so far as he is concerned; (2) Accept one or other of the occult teachers as an authority and believe in his or her teaching implicitly; (3) Regard the whole mass of contradictory teachings as a mixture of truth and error, and select from such teachings that which commends itself to his reason as a working hypothesis rather than a statement of tested fact.

Belief on the authority of any one teacher is impossible to most modern thinkers. It is obviously impossible for every student to verify the occult teachings for himself. But if the occult teachers would combine their efforts it ought to be possible to build up a body of knowledge which might in time be a true science. At present the occult teachings are open to the attacks of the sceptic and the almost equally dangerous enthusiasm of those whose zeal blinds them to the intellectual difficulties of the situation. Only by recognizing these difficulties can they be overcome and a firmer foundation built for the teachings which are to many the only acceptable explanation of the growth and development of man and the universe

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[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

PSYCHISM AND OCCULTISM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—

Mr. Hare's article is invaluable in calling attention to the confusion of terms and the need for clearer definition. But he has omitted to mention one important link which, when understood, supplies the necessary clue. This link is Mysticism, not merely "religious mysticism," but what some might term occult Mysticism.

The false ideas propagated by a certain society of pseudo-occultism have led to a misunderstanding of the meanings of the words "occultist" and "mystic." The occultist is supposed to be a person who reaches heights of superconsciousness through yoga and ascetic practices, in other words along a *positive* line of self-development; while the mystic line is supposed to be negative.

To describe fully the Mystic Path would require a long article; so I must perforce forgo offering proofs, and be content for the moment to say that this conception is a false one, and that actually the occultist and mystic blend together at a very early stage. For to become an occultist, in other words to acquire knowledge and understanding of Spiritual things, is only possible through following the Mystic Path of *self-sacrifice*.

I have offered this definition of the word occultist, because most people imagine that occultism confers "power," and lay particular stress on this; though what sort of powers are obtained seems rather vague. It is regrettable that so much stress should be laid on the word "power," since it encourages selfishly ambitious people to rush into dangerous yoga practices in the hope of obtaining the power which is denied them in the material world.

Spiritual powers are the gift of the Gods, and are only bestowed on those who have developed sufficient Love and Wisdom to use them unselfishly. This point must be emphasized, since the writer of the article uses the terms *psychic faculties* and *occult powers*.

In the diagram the term "subconsciousness" is used to denote "group consciousness." Possibly this is a slip of the pen, since subconsciousness is generally understood as the stored-up memories or experiences of the individual soul; and superconsciousness means having the power to recover this memory or knowledge at will.

I would suggest that there are three kinds of psychic faculties, the

lowest being the one Mr. Hare describes as involuntary, but there is also a voluntary or positive psychism which consists in definitely looking for things by some use of supernormal faculties instead of being a negative medium. There is also a third form which may be described as mental psychism, and which is akin to intuition. But intuition is the sixth sense, which has yet to be developed by the race, and which must be acquired by the occultist or mystic during the course of his occult development.

The mystic or occultist may or may not possess the second variety of psychic faculty before he attains superconsciousness, but he has to learn to become mentally receptive or negative as well as positive; since knowledge of Spiritual things can only be brought through from the subconsciousness by stilling the restlessness of the material consciousness. But this is only possible when the material intellect has been first fully developed and then transcended by the development of intuition. Material intellect is the barrier between the passive psychism of Involution and the active or positive superconsciousness of the Evolution from Matter to Spirit.

One point needs to be cleared up. Does the term "occultist" apply only to a person who has obtained superconsciousness, or to persons who are still at the stage of acquiring Spiritual knowledge by intuition or some positive psychic faculty? If the latter, how are we to recognize whether they be white or dark occultists? The answer seems to be—by their fruits ye shall know them.

Yours faithfully,

C. R. STEWART.

THE ALLEGED COMMUNICATION FROM MADAME BLAVATSKY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The instance you cite from Camille Flammarion's book of an alleged post-mortem communication from Madame Blavatsky regarding the effect of cremation, calls, I think, for comment. Certain points are, or should be, evident.

(a) H. P. B. may be depended upon not to have communicated through a medium. (b) As—at the least—a high Occultist, H. P. B. could have been depended on to foresee what was destined to happen to her dead body. (c) As an advocate of cremation *versus* burial and other methods of disposing of the dead, H. P. B. (again) could have been depended upon to familiarize herself with the precise methods employed in this and other Western countries. No ordinary person (let alone H. P. B.) possessing even a casual acquaintance with the English character and ways of life could suppose for a moment that we should burn our corpses on top of a pile of combustibles, near to (or remote from) a river, as in (e.g.) India!

H. P. B.'s latest—and therefore relevant—will, would assuredly

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not have been far away in Olcott's hands, but much nearer home and Avenue Road.

Flammarion's account is so full of obvious holes that it is difficult to understand him publishing it—except perhaps as a warning against mediumistic communications!

I need hardly add that the revelation of a fact known only to Madame Adam affords no proof whatever of the *identity* of the communicating entity, whoever that may have been.

Very truly yours,

C. H. COLLINGS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Observing in your "Notes of the Month" for July last that Madame Blavatsky's name is brought up in connection with the recent work by M. Camille Flammarion on Spirit Identity, I venture to submit some few comments. I happened to be one of three persons present at the demise of Madame Blavatsky on May 8, 1891, and was in personal touch with her during the last phase of her existence. Prior to her death she certainly had no idea of revoking her will in regard to the cremation of her body. I was personally responsible for the funeral arrangements, and her wishes were duly carried out. I am not aware of the visit of the Duchesse de Pomar to H. P. B. "three days before her death," but I may say that at that time Dr. Menell, who was in attendance on H. P. B., expressed his apprehension of the approaching end and although she never took to her bed, she recognized that her end was close at hand and was busy for several days in getting her various papers into order. I do not think that any written will has been proved. In any case, the appearance of H. P. B. at a séance after her death when she is reported to have implored that a letter should be written to Colonel Olcott to prevent the cremation, was altogether futile, as she would herself know, for Colonel Olcott was then away out East and a letter could not possibly have reached him before the obsequies had taken place. A much shorter and more effectual line of action would have been to report the séance to me. The Council of the T.S. would have heard of it without doubt. But I am happy to say that I have the best of reasons for knowing that H. P. B. had no such qualms, for on the night of May 9 both she and my own mother (who died on the same day, though I had no knowledge of the fact until the morning of May 10) appeared to me in person and spoke with me. That was the time, if any revocation was to be made, for Madame Blavatsky to speak. I think if M. Flammarion had known these facts he would have hesitated to include this incident in his testimony.

The general question as to the effects of cremation on the "fluidic body" is a matter which in the nature of things must be left to open discussion. The fluidic body is the sensory plasm which connects the material or gross body with the lunar or astral body, and is made

familiar to us in the Genesis account under the name of the "rib" (*tzelong*, fr. root *tsel*, a shadow) and is referred to by the Psalmist under the term *tzelmud*, i.e., the "shadow of death." It appears to be the body of viscous fluid so much in evidence in "materializations." It is certainly that which renders the physical body sentient. Its rapid evaporation (or atomic depolarization) after death renders the astral entity absolutely clear of all physical sensations within a space of seventy-two hours after rigor mortis has affected the body. This seems to be the established belief of all occult students, and common usage the world over seems to uphold it.

Yours etc.,

W. GORNOLD.

P.S.—I have not the slightest doubt that Madame Blavatsky's obituary notice was actually read by Miss Adams as I caused the news of the death to be cabled all over the world on the evening of May 8, and reference to the Central Press Exchange records will substantiate the fact. The omission of the date of the séance attended by Miss Adams in presence of the Duchesse de Pomar is unfortunate.

A MYSTERIOUS EASTERN ADVENTURE.

To the Editor of the OCCULT REVIEW.

DEAR SIR.—I am sending you the account given below of an occurrence which befell me a few years ago. That incident in itself was not sufficiently unusual for me to communicate with you at the time.

But in view of the very startling *dénouement* which occurred a couple of months ago, the affair takes on a very different significance.

If you would publish this letter in your correspondence columns, perhaps some of your readers might find a solution to the mystery.

I must say that I am a man who has travelled extensively in the Near and Middle East, and it has been a hobby of mine from time to time to adopt Eastern dress and name, and live among the people as one of themselves, for considerable periods.

It was on one of these occasions then, during the Great War, that I, having sunk my Western identity for a time in that of a Turk, found myself in Damasch es Sham, charged with a delicate mission to a certain Arab prince.

I was in rather a critical position, as I had reason to believe that there were certain people who were interested in preventing our meeting. However, it was with an easy mind that one evening, shortly after the 'Asr prayer, I started through the city to the residence of the prince.

Although the moon would rise later, at present it was quite dark. There were few people in the streets, and I reached the precincts of the Mosque of 'Umr without being accosted. Just as I passed the high stone archway of the Mosque court-yard, however, I felt a light

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touch on my arm. Somewhat startled, for I had heard no footsteps, I turned to find the veiled figure of a woman by my side.

I could not distinguish much in the dim starlight, but she appeared to be wearing a white linen *burqa*, which fell to her feet.

"Effendi, asalaam aleikum," she said, "for the love of Allah listen to this Veiled One's petition!"

I paused irresolute. I did not wish to be embroiled in any *affaire* with a jealous husband or lover. Knives flash before words are spoken in the East, in anything concerning women. Again, it might be the prologue to an attempt at blackmail or robbery.

Hurriedly I threw off the woman's hand, but I had scarce taken a step before she had again grasped my arm.

"Effendi!" she cried, in the purest Arabic; "I have travelled far to-night to do you a service! If you proceed on your journey to the prince's, you will find Death on the way!"

I pulled up astounded. What—could this be an attempt at ambush on the part of my enemies? Quickly I pulled aside the woman's veil. But no! in the fair face upturned to mine, with an agonized appeal in the eyes, there was no guile. If she were not a consummate actress the woman must be an emissary of my friends, who had somehow become aware of a plot against my life.

"Quick, woman, speak! tell me what is the plot, and who sent you?"

"Ah, Effendi!" she cried, "to tell you that is not within my power; but, for Allah's sake, return at once to your lodging, for I swear by this Holy Book," she continued, holding out a Quran, "that to go forward is to meet not the prince but Death! Oh, don't hesitate, I beseech you," she cried, as I interrupted her, asking her for details—for reasons—for her name—"only accept the warning; you can easily go some other night. Promise me you will return to your lodging. All that puzzles you will doubtless be made clear in Allah's good time!"

Moved by I know not what, perhaps by some quality of sincerity or appeal in her voice, I gave the required promise.

The moon had been up for some minutes now, and my gaze, which had been automatically travelling along the Mosque wall in search of possible intruders, suddenly encountered wall where there should be no wall!

Where there should be a break in the wall, owing to the girl's figure coming between the wall and my eye, there was no break!!

I was looking right through the girl! A cry of horror burst from my lips, and I started back, covering my eyes with my hands.

When I removed them, the girl had disappeared.

I lost no time in returning to my lodging.

* * * * *

The next morning I heard that the Ayubi Mohalla, which was the street I should have entered on leaving the Mosque of 'Umr, had been the scene of a bomb outrage.

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Many times on my long overland journey back to India via Kabul I thought of the girl and wondered. But the incidents of two years of adventure and travel soon drove her memory from my mind.

Shortly after my arrival here last year on leave, after a long absence abroad, I was introduced to a girl at the house of a friend. Her face seemed vaguely familiar to me, but I could not recall ever having met her.

As fate willed, it fell to my lot to take the lady into dinner. After some desultory conversation on various matters, I asked her had she ever been abroad. "No," she said, "but I had a very vivid dream some years ago, in which I visited some city in the East at night. I have very hazy recollections of what I did now, but I remember standing by a mosque and pleading earnestly with some man—about what I could never remember. In any case, the dream had such an effect on me that I woke up tired as if after a long journey, and was very ill for some days after." And she went on to describe in some detail the Mosque of 'Umr !

I sat stunned and white. Then with a rush memory came back. She was the girl of Damascus. No wonder I had thought I had seen her before ! That ethereal vision of an Eastern night sat before me in the flesh !

Later I related to her my own experience. We compared notes, and discovered that our respective experiences had, as far as we could judge, and allowing for the difference in latitude, taken place on the same night.

The lady, however, did not recognize me as the man of her dream ; but her face had haunted me too long for me to be mistaken.

Now can any reader explain this ? The girl knew no Arabic, had never been abroad, was no relation of mine, nor had she ever seen or heard of me before !

I vouch for the truth of this story in all its details.

Yours faithfully,

LANHAM.

N.B.—The *burqa* is the outer veil worn by all Moslem women except in Turkey and Egypt.

A TILT AGAINST ORTHODOXY.

To the Editor of the OCCULT REVIEW.

SIR,—The above paper by W. Gornold appears to me not only correct in its statements, but expressed very clearly. I write now because what Mr. Gornold says carries me back, I am afraid to say how many years, when I was laughed at for saying :—"All our observations are false, we use the relativity of thought to correct them." Even Bertrand Russell and Professor Alexander will not consider the fact of human experience that we use the relativity of thought to *correct* the direct impressions of the senses.

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But I must confine myself to consideration of what Mr. Gornold has offered us.

Consider our observation of the sun. It is light which makes the observation possible. But light takes (about) eight minutes to travel from the sun. So we do not observe the sun as it exists at the time of observation, but as it *did exist* eight minutes before.

Consider, again, a star that we observe at fifty-eight years' distance. We do not observe the star as it exists at the moment of observation but as it *did exist* fifty-eight years ago.

At any one moment, then, when we observe all the differing objects that exist in our universe we do not observe them as they really exist at the moment of observation but in a regression of time correlated directly to a progress in increase of distance. The farther off the object observed, the later in time is our observation of it. It follows that in order to determine the *real* relation in time and space of our world to other observed worlds at any one moment, we must correct our observations, if possible! For when we observe our star distant fifty light years we *do* observe it. And yet, in fact, the star, at the time we observe it, may no longer exist.

Space demands that I confine myself to what is above stated. But I must point out that, in spite of the admirable distinction which James Ward relies on between the *domains* of science and metaphysics—a distinction which appears to me to prove that the very foundation of science exists in the metaphysical—science and metaphysics both lay too little stress on the fact that we must use thought to correct the false impressions given us by our senses, though such impressions be the “stuff” we use when we begin to think. When we consider our universe we assume that it exists, in time and space, as we observe it. The observation, as we have seen, is false. But, though false, we can, by thought, determine wherein the falsity exists!

Yours faithfully,

F. C. CONSTABLE.

THE AKASHIC RECORDS ONCE MORE.

To the Editor of the OCCULT REVIEW.

SIR,—I see Mr. W. Loftus Hare has been “showing up” Bishop Leadbeater’s clairvoyance. Mr. Hare seems to begin with the supposition that Bishop Leadbeater is anxious to prove to the world the genuineness of his clairvoyance. May I, as one who has worked intimately with Bishop Leadbeater, say that Bishop Leadbeater is anxious to do nothing of the kind? He has trained himself to look dispassionately at facts before him, in as great a scientific spirit as possible, and then having a certain clairvoyant faculty, he uses it to put on record what he sees. He cares not in the least whether anybody believes him or not. He does not put himself forth as a prophet, but merely as a scientific investigator. That Mr. Hare and all his

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friends utterly disbelieve can make no difference whatsoever to Mr. Leadbeater's work, nor, I might remark, take away from the value of his researches. The value will be proved or disproved not by Mr. Hare, but by future generations, who will have at their command more facts than Mr. Hare can visualize just now.

It may interest some of your readers to know the method adopted by Bishop Leadbeater, in connection with his clairvoyant investigations into past history. When he looks into some far-off period, the events then happening are often difficult to understand in their drift, and especially so, if one is not a profound student of that period in history. After examining various scenes, what Bishop Leadbeater then does is to consult some Encyclopædia or book dealing with that time in history, in order to get a general idea of what ordinary historians have to say. Having got then, as it were, a framework of history, at least so far as historians can build it, he then refers to the true record and corrects, if necessary, the so-called history in books by the real Akashic record. In other words, he proceeds just as any of us would, in a common-sense manner, who is *not* anxious to prove the genuineness of his clairvoyance, but is in earnest to understand what has happened, and to put it in as clear a record as possible.

I venture to say that, if Mr. Hare had known a little bit of Zend, and all the difficulties of understanding this very early period in history, and the confusion which exists and the contradicting traditions, what would have interested him in Bishop Leadbeater's accounts are just some of those facts which he does not mention, but which the historians do. Some of us are not quite so gullible as Mr. Hare supposes us to be, and we have had a certain amount of education and even specialized knowledge, and it is just because of those things that we do find Bishop Leadbeater's records of the past more illuminating than what is to be found in ordinary history.

Yours faithfully,

C. JINARAJADĀSA.

THE THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, SOUTH INDIA.

*A large amount of Correspondence has unavoidably been held over
through lack of space.*

PERIODICAL LITERATURE

SOME recent issues of the JOURNAL published monthly by the American Society for Psychical Research are exceedingly good reading, and continue to reflect the characteristics of plain and trenchant speaking which every one remembers in connexion with that admirable investigator, Professor Hyslop, who was the guiding spirit of the Society during so many fruitful years. The question being "Why prominent men have become convinced of spirit-communication," it recites the successive explanation offered by hard heads and professional sceptics generally. (1) They were not "trained scientists," but this was abandoned when the great physicist Crookes investigated and became satisfied. (2) They were not psychologists, but Myers and James—who were—followed the course of Crookes, with much the same result. (3) The physiologist was then chosen as an ideal person to judge, but numerous experts answering to this denomination have passed over from the camp of the sceptics, and these have since dug themselves in to a better, but not a final trench. It is that of a dogma, expressed by THE JOURNAL as follows: "All cases of conversion to supernormal facts of any kind, particularly spirit communication, or even respectful consideration of the problems, is due to a psychoneurotic tendency, to an innate predisposition or 'will to believe' that is bound to find its goal." Dr. C. B. Farrar is described as "one of the most confident exponents of this theory," but no proof has been offered by him or anyone else. Alternative hereunto is that which is most recent of all, and according to this an interest in Spiritualism is "due to impaired judgment, owing to a morbid condition of arteries in the brain." So are the changes rung, and perhaps the only point which emerges as remarkable to ourselves is the undue artificial importance which psychical research attributes to scientific scepticism, having regard to the very patent fact that such scepticism is not a conclusion drawn from experimental research but from *a priori* considerations. We do not know why the opinion of, e.g., any foremost biologist on a subject which he has not investigated should be a greater source of concern than, e.g., that of Cardinal Lemerrier, who is the foremost exponent at this day of scholastic philosophy.

It had seemed possible that THE EASTERN BUDDHIST, which represents so ably the Japanese School of Mahayana Buddhism, had suspended publication, as none of its issues had come to hand for a considerable time. Their production has been evidently delayed, but it is now brought up to date. The most important articles are on the Psychological School in question, regarded as a method of spiritual discipline for the final realization of Buddhahood, proceeding through ten stages to the ultimate goal; on the philosophy of the Shin sect,

in which the dualism of "thou" and "I" is regarded as "unified in the mind of Buddha"; and on the religion of the same sect. There is also a life of the founder, Shinran Shōnin, who was born A.D. 1173 and died in 1262. Finally, there is a study of the Buddha and Shinran, who is said to have popularized "the deep truth most inwardly realized by the Buddha." So far as we are aware, there is no publication in any part of the world to compare with *THE EASTERN BUDDHIST*, and it is to be desired that all difficulties may be taken out of its way, and that the issues may appear regularly. It is certainly entitled to the support of all who are concerned with its subject.

We trust that before long *LE VOILE D'ISIS* will again justify our opinion of its chief value by resuming publication of texts belonging to the "classics" of occult literature. The field is wide and the archæological interest never fails, while occasionally such reproductions and translations carry even higher titles. The issues are always of interest, and even when they are concerned only with the exposition of modern views they are usually not without consequence. Monographs on the past of occult arts and dreams appear frequently, and also on personalities of the past. In the number before us there is one on the Danish astronomer Tycho Brahé, in connexion with the brilliant star which appeared suddenly in the constellation Cassiopæa on November 11, 1572, and was visible even in the day to keen eyes. Tycho Brahé was also an astrologer, so he interpreted the significance of the portent, naming the year 1632 as the epoch of fulfilment, and history is thought to have verified his forecast by the death of Gustavus Adolphus, King of Sweden, in the battle of Lutzen. M. Fidel Amy Sage is one of the most frequent contributors, usually on several subjects in each issue: he represents in an especial manner what is now termed in France the Messianic tradition, being the most recent development of "esoteric Christianity." It comes about in this manner that we have certain Messianic Letters addressed to M. Sage by one who adopts the title of Dr. Christophoros. They are continued from month to month, and we have mentioned them on a previous occasion: there are suggestive but somewhat fantastic disquisitions on Gichtel and his Angelic Brethren, on Swedenborg and his Scandinavian centre, and on an alleged survival in Scotland of Druids who had become Christian and whose tradition, described as Rosicrucian, has been perpetuated to the present day. It may be needless to add that no opportunity is offered us to pursue this curious subject, as authorities—if any—localities and names are all wanting. Among the letters of Éliphas Lévi in this number there is one which mentions an expected visit from Martinistic Illuminati, and the point is notable, showing that some years prior to the Franco-German War, and therefore long anterior to the foundation of modern Martinism, there was a survival in France of that curious unincorporated school of theosophy connected with the name of Saint-Martin, more than sixty years after he himself had passed away. Most of us have been disposed to

doubt whether there is the least evidence that anything survived but the name and repute of the French mystic, though Dr. Papus used to affirm that the school of thought continued and that his *Ordre Martiniste* of circa 1885 was not therefore an utterly new invention.

The *revue initiatique* entitled EON has marked its third year of publication by adopting a new and improved form, which recalls that of LE VOILE D'ISIS, and is more convenient in every way for those who read and any who may wish to preserve it. It seems also to be making a bid for wider recognition by extending the field of its concern outside the limits of that Order of the Lily and Eagle of which it is an official organ. The first issue of this new series offers an explanatory study of Saint-Martin's TABLEAU NATUREL, being the French mystic's second publication in the order of time. There is also the first instalment of an anonymous description of the so-called Egyptian Tarot, meaning the Trumps Major, which are allocated to seven Grades of Initiation in virtue of a legend that appears to have been devised by the writer, since no one has heard of it previously in connexion with the subject. The Minor Arcana of the Tarot, including their court-cards, are affirmed to be of Persian origin, on the authority of an "ancient thaumaturge" whom the author encountered at Cairo, for it appears that the time-immemorial "game" is well known and in use among Arabs and Bedouen. Whether this is the kind of thing which will pass at the present day, even in French circles, as a contribution to the history of its subject remains to be seen. It has, of course, been recognized by scholarship that, where and whensoever they originated, the Major and Minor Arcana did not belong to one another and have been arbitrarily grouped together. As regards the Order of which EON is the organ we learn that its objects are to develop the ideas of love and moral perfection and to give instruction in metapsychical and spiritual science, described as Christian theurgy and Orphic philosophy. But there is also *Astrosophia Orphica*, to which we have referred dubiously on a previous occasion: it is now defined as a study by means of which humanity may arrive at a knowledge of "the sensorial and sensible laws of the universe." It is a dark study, reserved to those who are capable of understanding that Substance is Place and Moment, the negations of which are Space and Time. Revelations of this kind continue to distinguish EON from the normal range of occult periodicals in Paris.

We have received the first issue of THE BLAZING STAR, published at Sydney and representing an International Society for Masonic Research established in that city of New South Wales. Under ordinary circumstances such an undertaking would be entitled to recognition and welcome, but having regard to the mode of publication we feel that it is our duty to warn all Masons under recognized obediences in Great Britain, the Colonies and Dependencies of the British Isles, that THE BLAZING STAR and its International Society have evidently arisen out of Co-Masonry, being the Theosophical Society's variant

of the French *Maçonnerie Mixte*. The fact does not transpire except for those who can read between the lines, and this is the ground of our warning. We have nothing to say against Co-Masonic publications as such, for example, *THE CO-MASON*, so ably edited for many years past by Miss Bothwell-Gosse and often reviewed in these pages with appreciation for its historical studies. But it hoisted its own colours, as the title shows, whereas the new venture cannot fail to create a false impression among students of Freemasonry at large by veiling the facts of its origin and under such cloak proposing to establish "a bond of union between Masonic students of different Rites," to welcome within the ranks of its so-called International Society "all Masons in good standing" who are drawn to its studies, and by proclaiming that it is "open to all genuine Initiates of the Masonic Brotherhood throughout the world." In making this point we do not wish to say anything in depreciation of the contents of this first issue, which contains matter some of which is above the average in interest.

We have mentioned on a previous occasion *LE MONDE NOUVEAU*, an excellent fortnightly review which claims an international character and is working for closer relations between France and other countries in social, economic, literary and artistic matters. It is but seldom, however, that it touches approximately or remotely on our own subjects, unless in the occasional notice of some book which deals with these. . . . A similar remark applies to *THE LONDON MERCURY*, which is now in its eighth volume, and should ultimately take its place among important literary reviews. Its distribution of book-notices under subject-headings is exceedingly well planned, whatever we may think of their matter and manner, when people whom no one has heard of offer the affront of their criticism to the memory of writers whom every one knows and many of us still love. Some observations on the poetry of Robert Buchanan and Tennyson in the current issue are a case in point. . . . Among new enterprises we may mention *LE CONFÉRENCIER*, a monthly journal devoted to "philosophical and scientific synthesis"; it has articles on the ideal of beauty and on hostile criticism directed against the ectoplasmic hypothesis as a result of the Sorbonne failure. We have to thank it for advising us that a college for the training of mediums has been founded in Illinois and that its course of instruction will last for three years. . . . There is also *LA BILANCIA*, described as a review of thought and of poetry, published at Rome. It represents the spirit of all new movements in art, education, literature, æsthetics and philosophical idealism. If its illustrations are to be taken as a new departure within the sphere of drawing, they are too bad for words.

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LOVE IS LESS THAN GOD. By Gilbert Cannan. New York: The Sunwise Turn. Pp. 42. Price \$1.75.

PRESUMABLY Gilbert Cannan, the novelist, and Gilbert Cannan, author of this *Book of the Soul*, are one and the same person, difficult though it may be to find a connecting-link between them. As novelist Mr. Cannan was at times subtle, and perhaps even obscure, but as metaphysician he puts his readers to so severe a test that only the exceptional few will be able to extract a definite meaning from his book. The gist of it seems to be that not Love but Knowledge is the greatest of all things. "As Love is less than God, so is the Soul less than Love: God less than Knowledge, and Man least of all." It has been written in error, we are told, that God is Love, and this error "has falsified all religion, all art, all thought and all living." "Love is that power through which men know the power of knowledge," and "the Truth of Knowledge is more than any other Truth." Mr. Cannan illustrates his thesis by means of a diagram, and begins by telling us that the circle represents Love, one and two are human, three and four the recreated man and woman, and five is God; but, after having grasped this, we are dazed by finding on the last page of the book a totally different explanation, the number five alone retaining its original meaning. It is refreshing to find on p. 20 so clear and direct a statement as this:—

"It is man's special gift to see both inward and outward at the same moment. . . . It is no less a betrayal to see only inward than to see only outward. The debauchery of the spirit is even more fatal than that of the body, more swift in destruction, less easily endured by God, or by Love, or by Knowledge."

If Mr. Cannan always wrote like this there would be no cause to complain of his obscurity, and it must be said that, even when most obscure, his prose has a rhythmical dignity which commands admiration.

E. M. M.

STONES BROKEN FROM THE ROCKS. Extracts from the MS. Note-books of Robert Stephen Hawker, Vicar of Morwenstow, 1834-1875. Selected and arranged by E. R. Appleton. Edited with a Preface, by C. E. Byles, author of "The Life and Letters of R. S. Hawker." Oxford: Basil Blackwell. Price 4s. 6d. net.

NONE who know and love Cornwall and things Cornish but still cherish the memory of that rare and splendid soul, Robert Stephen Hawker, with "his imposing presence and peculiar dress, his eccentricities, ready wit, abundant humour, and big-hearted generosity." And they will welcome this small, beautifully illustrated volume, which presents a selection only of well-chosen extracts from a "great mass of manuscripts which he left, containing the fruits of forty years of study and meditation."

These "Thoughts" indeed were inspirations which flashed upon him, often by night when alone in his little church—whose chancel he loved to strew with southernwood "for the angels to smell"—and still oftener in his solitary tramps by cliff and wayside, on the wild western sea-girt coast.

THE OCCULT REVIEW

"The realm of spirit," says Mr. C. E. Byles, "to him was a palpable reality, linking human nature with the divine."

Strangely akin to the most recent modern speculations and findings in matters psychical and spiritual, are many of these broken "Stones." As when for example Hawker muses :

"The Lord of Electricity and the God of Galvanism might surely select for the transfer of His influence on the soul whatsoever material emblem He thought fit. The source of all Dynamics might, I should suppose, have infused whatsoever powers He thought fit, into Bread and Water and Wine." . . .

Again :

"The extreme, utter difficulty must be, for an angel or a spirit, to imprint, subdue, condense, transform his own thoughts or the messages of God, into the words and language of a man."

And yet again, he speaks of :

"The woof of the Schechinah, which pervades with invisible texture the Realm of Space. A fibrous tissue, like the net of Arachne, and ever more and anon the threads will yearn and thrill beneath the touch of angels and spirits, until a subtle influence shall flash along those wires from God to man."

There should be no doubt of the cordial reception awaiting the "further selections" suggested by Mr. Byles in his most interesting preface.

EDITH K. HARPER.

THE RIDDLE AND OTHER STORIES. By Walter De La Mare. London : Selwyn & Blount. Pp. viii. + 303. Price 7s. 6d. net.

It has been said that one would guess a bird had wings even if one only saw it walk, and of Mr. Walter De La Mare it is as true to say that one would know he was a poet even if one only had read his prose. To be candid, unless a man has a thrilling tune to verbify, I would rather read his prose-stories than his verses. Certainly Mr. De La Mare is an inventor of stories worth telling—stories significant of the power to minister to a want more subtle than that of mere amusement.

Among the fifteen items here presented "Seaton's Aunt" is a veritable masterpiece. The woman in this tale, a spiritual and intellectual Colossus beside the narrator, darkly suggests some lucky wickedness unintelligible to the law, by which she simultaneously lives at once superficially and gluttonously in the material world, and interestedly and coherently in a world of discarnate spirits. In "The Almond Tree" a child's glimpse of the misery caused by conjugal disruption creates a strong impression ; and in "Miss Duveen" we have a masterly portrait of a person whose spirituality somehow qualifies her for a lunatic asylum. Mr. De La Mare draws small boys with a skilful and knowing hand. Not obscure to him is the meanness of thought that wriggles in some very attractive little fellows. For a book wherein we find both life and good literature let us give thanks.

W. H. CHESON.

THE MESSAGE OF MOHAMMED. By A. S. Wadia. J. M. Dent & Sons, Ltd. 160 pp. Price 3s. 6d. net.

THIS concise and very readable study of the life and teachings of Mohammed is the third of a series by Mr. A. S. Wadia, sometime Professor of English and History at Elphinstone College, Bombay ; and it fully maintains the standard set by his two earlier studies, dealing on the same

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lines with the message of Zoroaster and the message of Christ. Mr. Wadia has abundant knowledge and a large measure of sympathetic insight, and he brings to the task of critical exposition a mind that is singularly free from any trace of racial or religious prejudice. The series is therefore of considerable interest and value, and it forms an admirable set of handbooks which may be commended unhesitatingly to the general reader who wishes to make himself thoroughly familiar with the speculative basis and dogmatic framework of the great religions of the world.

In the volume now under notice Mr. Wadia clearly has his subject very close at heart. Of the objections which Christian commentators have preferred against Islam he writes with studied restraint and impartiality; but he deals very sharply with the attitude adopted by many modern critics among the Moslems themselves. These latter he treats as the worst enemies of Islam, inasmuch as they endeavour to find by what he regards as verbal equivocation a way of escape from the fatalism which is the logical outcome of their own creed. On this point Mr. Wadia argues very acutely, and undoubtedly makes a good case; but to most Western minds it will probably seem that he is not entirely convincing in the distinction he makes between active and passive fatalism.

Discussing the two visions which are said to have come to Mohammed in the wilderness, Mr. Wadia asks whether we are to believe that the Prophet was really visited by a celestial being or whether we must conclude that the visions were merely the hallucinations of a mind distraught and prone to epilepsy. To these questions he does not offer a positive answer of his own; but it is curious that a writer so well endowed with insight and imagination does not even consider a third hypothesis, namely, that the story of these visions is simply a figurative account of a certain definite phase of spiritual experience.

COLIN STILL.

WILBERFORCE MCEVOY IN HEAVEN: A Message from Beyond. By Mary McEvoy. London: Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House, Carter Lane, E.C. Price 2s. 6d.

THIS little book consists of a number of brief discourses deeply religious in phrase and sentiment, and is understood to emanate from a soul in The Beyond, who was, we are told in the Preface, "A professing Christian before he went over to the other side." Most of the chapters begin with a verse from the New Testament and dwell with earnestness and evident sincerity on the thoughts which would naturally be suggested by the text to a devotional mind.

EDITH K. HARPER.

ANCIENT LIGHTS. By Mrs. St. Clair Stobart. London: Kegan Paul, Trench, Trubner & Co., Ltd. Price 7s. 6d. net.

"FOR the average man," writes Mrs. Stobart in the foreword to her book, "the glimmer of hope afforded by the so-called faith of the Churches offers no more than a sporting chance of an after-life, and for this sporting chance it seems scarcely worth while to sacrifice the certainty of carnal pleasures to-day for the uncertainty of spiritual reward hereafter."

Working from this standpoint, Mrs. Stobart has industriously worked through the Old and New Testaments with the purpose of throwing on the records such new light as can be gleaned from spiritualistic research and the various sources of new thought.

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This method, though it affords a useful opportunity for attacking the Churches and drawing attention to their materialism, slackness and general impotence, is, in the main, disappointing. To try and interpret the Bible in the light of spiritualism must inevitably lead to disappointment. To state that Moses and the prophets were "mediumistic" may satisfy avowed spiritualists. It will not satisfy anyone else. It is true that the Bible is full of spiritualistic and psychic references, but its message lies far deeper than that.

R. B. INCE.

THE GLEAM. By Sir Francis Younghusband, K.C.S.I., K.C.I.E.
Author of "The Heart of Nature," etc. London: John Murray,
Albemarle Street, W. Price 12s. net.

THIS is a book of spiritual adventure, written by a masterly pen. In his Preface Sir Francis Younghusband describes it as: "The story of a man of strong religious proclivities who has devoted the best of himself and most of his life to the search for true religion." "Nija Svabhava" may be taken indeed as typical of the Oriental mind in its highest development, and the fact that he is not a fictitious character but a genuine living person, who took his loyal share in the Great War, adds immensely to the interest of Sir Francis Younghusband's absorbing study. As we read of Svabhava, the unfolding of his mind, from early youth, his gradual throwing aside of the cast-iron creed of his childhood in which he had been reared by a devoted mother and father, we seem to be reading deep into the soul not of one man only, but of all those who, like him, are following the Gleam, for, in the author's words, "Mankind is still in an immature, bud-like stage of spiritual growth and not yet come to flower."

In his strivings after Truth and his ever-growing instinct for perfection, Svabhava read and studied intensely the best that has been said in the world, the expressed thoughts of the mystics, saints, philosophers, and religious leaders in all ages, and yet it has left him searching still. Among the most interesting chapters concerning these different prophets and teachers are those on "The Bab," of Persia, the Founder of what is known as "Bahaism," and on the brilliant Bengali, Keshu Chunder Sen. The latter on visiting England was received by Queen Victoria, whose kindness and deep interest so affected him, we are told, that loyalty became thenceforward part of his religion, and: "It was the will of God that Queen Victoria should rule India."

The two last chapters, entitled, "The Vision," and "The Saint," contain the quintessence of Svabhava's own conclusions up to the present—but one is not surprised to learn that he still follows the Gleam, in his quest for a new world religion.

But that Gleam shone of old in all its splendour over a Stable at Bethlehem, and many there are to-day who, like the Three Wise Kings, have seen it with gladness and find it enough.

EDITH K. HARPER.

CHILD MEDIUMS. By Irene Hernaman, with an Introduction by Gilbert K. Chesterton. Printed and Published at S. Dominic's Press, Ditchling, Sussex. Price 1s.

THE author describes her pamphlet as "being an exposure of an evil which is working the ruin of the bodies and souls of our children," and she supports this assertion by statistics giving the number of child members

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of the "Lyceum" Union of Spiritualist Sunday Schools in Great Britain at present, which, she tells us, "are now making an organized effort to train English children, from the ages of ten to eighteen, to become mediums."

The terms "spiritualism" and "spiritualist" are capable of very wide and vague interpretation, and are often very loosely used and mis-used, but even so doughty a champion of spiritualism as W. T. Stead would have been aghast at a wholesale attempt to open the door between visible and invisible to impressionable youngsters. At the suggestion of "Catholics, Theosophists and Spiritualists," he printed an earnest Caution what he called warning his readers against "the horrible consequences of possession," adding that—

"As the latent possibilities of our complex personality are so imperfectly understood, all experimenting in hypnotism, spiritualism, etc., excepting in the most careful and reverent spirit by the most level-headed persons, had much better be avoided."

All who have made a close study of psychical research, and occultism in general, must agree with the foregoing advice; how much more so in relation to the little ones?

The sooner a definite protest comes from those who associate themselves with aspects of the "Higher Spiritualism," the more readily will that much misunderstood subject commend itself to reasonable and thoughtful minds.

EDITH K. HARPER.

MILTON AGONISTES: A Metaphysical Criticism. By E. H. Visiak.

London: A. M. Philpot, Ltd., 69 Great Russell Street, W.C.1.

Price 3s. 6d. net.

ENDOWED with infinite patience and an analytical mind, and having what our grandfathers called "an intimate acquaintance with polite letters," Mr. E. H. Visiak has set himself the task of interpreting the genius of Milton in terms of modern Psychology. His special theme in this connection is "Paradise Lost," and in his Prefatory Note he remarks: "It was an odd coincidence that, soon after I had conceived the idea that *Paradise Lost* was essentially a tragedy in the Athenian sense, a photograph of the original MS. in which it was actually drafted in that form, with *Characters* and *Chorus*, should come into my hands.

This little book will appeal to the Academic. It abounds in comparisons with and references to other writers contemporaneous with Milton and also of our own time.

In the chapters, "Twin Modes of Genius," the author makes a curiously fantastic reference to Victor Hugo as "achieving a synthesis of sublimity and *humour* comparable with the New Testament, in kind, but not, of course in degree!" The italics are mine.

EDITH K. HARPER.

THE MYSTICAL QUEST OF CHRIST. By Robert F. Horton, M.A., D.D.

London: George Allen and Unwin, Ltd., Ruskin House, 40

Museum Street, W.C.1. Price 10s. 6d. net.

"THERE has been much said and written about mysticism in recent years. The names of the mystics, and even their terminology and general methods, have become familiar. But a great element of mysticism enters into every genuine Christian experience. And anyone who would be in the best and

truest sense a Christian must be in a real sense a mystic. . . . It is this concrete effect of a true Christian mysticism which forms the subject of this book." Thus Dr. Horton indicates the scope of his noble work, which nevertheless is not a treatise on mysticism as that often misused term is generally understood, but a ringing clarion call to all who profess and call themselves Christians to be up and doing, and show the stuff of which their Christianity is made.

And there is much, too, of the spirit of St. Francis of Assisi in these pages. "I am inclined to think," says Dr. Horton, "that Christ meant us to win the world by the light on our faces and the joy in our hearts."

Dr. Horton's book is divided into three sections, dealing respectively with "The Rule of Life," "The Christian Decalogue," and "The Method." Under these headings are stimulating chapters illustrative of the theme.

In the chapter on "Art," there is a delightful digression concerning beauty of speech, language, and manners, Emersonian in its clarity, Ruskinian in its insistence that "Goodness and Beauty are twins."

"Since the war a steady stream of converts has entered the Roman Church," says Dr. Horton, rather wistfully. But, one might add, is it not because the Roman Church, above all others, makes the ministry of angels a thing of everyday life, down to the smallest detail? The "two worlds" are *one*, even though a Papal finger be held up in warning! The average Protestant, not so conscious of this, has often been driven to the nearest medium for proof that Death is not the end of all things.

EDITH K. HARPER.

THE WOLF TRAIL. By Roger Pocock. Oxford: Basil Blackwell.
Pp. 309. Price 7s. 6d. net.

LIKE "The Pilgrim's Progress" Mr. Pocock's novel has the significance of a direction to and through eternity. The hero, whose acquaintance we make in 1835, when he is a bargee, was a Roman who assisted in the execution of Jesus Christ, and the heroine has inhabited the body of Pocahontas. Nothing can be imagined more unlike the unions resulting from casual sexual attraction, local propinquity, petty ambition, snobbishness dabbling in sentimentality, than the union of this pair. They are mates on the astral plane years before what the woman quaintly calls their "meat" bodies came into contact in the wilds of North America. Their spirit friends are visible, audible realities. Their simultaneous martyrdom in the cause of anti-alcoholism has an awful grandeur beside which the little distinctions obtained by nursing reputations in genteel offices look painfully silly. Mr. Pocock has written a novel which the average fatuously crafty business man would frankly loathe if he had to read it. If artistic enough (which is highly improbable) he might find some consolation in its faults. For instance the comic artificiality of "Alice in Wonderland" seems to have unduly influenced Mr. Pocock's descriptions of life on the astral plane. "Alice" is a work quite remarkably antipathetic to the sense of truth in lovely strangeness; and of course Mr. Pocock's aim has been to intensify our belief in a Wonderland which includes Heaven and Fairyland, as well as to lessen our sense of misery in the injustice, wants and pains of material life. Anyhow, his novel is extraordinarily powerful and charming, and deserves a wide audience.

W. H. CHESON.

SELF-HEALING BY AUTO-SUGGESTION. By A. Dolonne. London : J. M. Dent & Sons, Ltd. Pp. viii + 115. Price 3s. 6d. net.

WHAT is vital in this book could easily have been conveyed in a dozen pages ; yet, if it gets into the hands of people whose will is feeble in the direction of their chaotic thoughts, it may be worth many guineas to them. M. Dolonne very properly distinguishes between spontaneous auto-suggestion and reflective auto-suggestion. The former makes evil fate out of unfortunate tendencies ; the latter uses the power and wisdom of the subconscious self to invigorate, illumine and to achieve success. M. Dolonne issues simple instructions, and recommends one to begin with an experiment that he terms Chevreul's, which (curiously enough) is very similar to what in "The Boy's Own Conjuring Book" (New York, 1860) is described under the caption, "The Hour of the Day or Night told by a Suspended Shilling." Probably the time-sense of the conjurer subconsciously operating is the cause of a phenomenon which the American book describes as "no less astonishing than true."

W. H. CHESSON.

TAO TEH KING. By Lao Tzu. Translated by Isabella Mears. London : Theosophical Publishing House. Pp. 111. Price 2s. 6d. net.

THIS revised and enlarged edition of what the author modestly calls her "tentative translation from the Chinese" should meet with a warm welcome, for the work has an individual freshness and charm which render it delightful reading, and her "Introduction" is full of interesting and suggestive information. The name of Lao Tzu, the famous Chinese philosopher who lived some six hundred years B.C., can be translated as "the old young man," and his no less famous book is, like himself—even at the age of ninety years—overflowing with vitality, its title, when fully translated, meaning "Life-consciousness and its manifestation in action." Miss Mears gives us some fascinating glimpses into the beauty and complexity of the symbolic characters which constitute the Chinese written language, and her notes on some of the chapters are extraordinarily interesting. Here are a few sayings taken at random from the work of this ancient teacher, whose wisdom seems as applicable to-day as it was in the remote past.

"He who has killed many men should weep with many tears. He who has conquered in battle should stand in the place of mourning."

"To know that we are ignorant is a high attainment."

"If you desire to gain the kingdom by action, I see that you will not succeed. The kingdom is a spiritual vessel, it cannot be gained by action."

"Heavenly Love is like water. Water blesses all things, it does not hurt them."

"Many words lead to exhaustion. Be not thus ; keep to thy centre."

"To be great of soul is to be a ruler."

"Follow the Light, you will reflect its radiance."

"A constant giver is the man who loves."

"Let us seek to perceive simplicity, to conserve beauty in the heart, to curb selfishness and to have few desires."

The pages of this little book are full of sayings as wise and beautiful as these, rich food for thought and meditation. It should find many readers whose gratitude will go out to author and translator alike—the two whose minds have met across so wide a space of years.

E. M. M.

THE GHOST OF SIR FRANCIS WHYNN, BARONET. By L. A. Griffin Brownlee. Los Angeles, Cal.: The Austin Publishing Co. Pp. 129. Price \$1.00.

THIS very "psychic" story was evidently written with a view to convincing unbelievers of the reality of the soul's existence after death, but neither in matter nor in manner is it well equipped for carrying out the author's intention. Though the setting is English, the style throughout is unmistakably American, and not even good American. "The child and her . . . will come to me," we read on one page. "Do not think me presumptuous," on another; and in the first paragraph the supposed narrator describes himself as a "storekeeper" visiting Manchester on business. While sitting quietly reading in his hotel he suddenly becomes aware of the presence of a gentleman in eighteenth-century costume, this experience being the prelude to others of so astonishing a character that only quotation can do justice to them. Thus on p. 60 we are told:—

"I was about to enter the carriage to be driven to the station when I was thrown into a trance, though not rendered entirely unconscious. . . . There,

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SPEAKERS FOR JULY, 1923.

Sun. 1. Mr. G. Prior.	Wed. 11. Mr. Ernest Hunt.	Sun. 22. Mr. Horace Leaf.
Wed. 4. Dr. W. J. Vanstone.	Fri. 13. Mr. Wm. Melton.	Wed. 25. Mr. P. E. Beard.
Fri. 6. Mr. A. Vout Peters.	(Clairvoyance).	Wed. 25. Mr. A. Vout Peters.
(Clairvoyance).	Sun. 15. Mr. Wm. Loftus Hare.	Fri. 27. Mr. Wm. Melton.
Sun. 8. Mr. Ernest Meads.	Miss Violet Burton.	(Clairvoyance).
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E. M. M.

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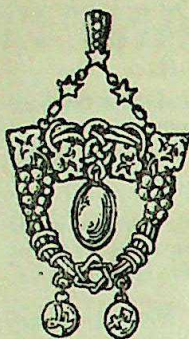
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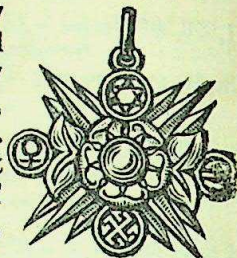
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Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

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No. 5

NOTES OF THE MONTH

WITCHCRAFT has existed probably in all ages and climes, but its ramifications are very various, and the type of witchcraft that Mr. Frank H. Melland, author of *In Witchbound Africa* * describes to us, differs very materially from that which we associate with the witches' sabbath in mediæval and post-mediæval Europe. The African variety is of a much more primitive type. It appears to be in the nature of commerce with elementals, and the object of it is to acquire wealth in an illicit manner, or to get rid of enemies or rivals. The witchcraft of mediæval Europe, while resembling the African in its traffic with the other plane, is much more nearly akin in its nature to a cult or religion—a religion in which the so-called Devil takes the place of the orthodox Christian Deity, and in which a Black Mass is substituted for the Holy Sacrament. The object of the mediæval witch was seldom, if ever, to acquire wealth, but rather to indulge in an obscene form of sexual religion which undoubtedly exercised

* London: Seeley Service & Co.

an overwhelming fascination over many of its votaries. It is curious, however, to note that to certain, at any rate, of the witches, this attraction did not appear to exist, and their sufferings at the witches' sabbaths seem to have entirely outweighed any pleasure they may have derived from them. How, then, we may ask, was it that they found themselves unable to withdraw from this mysterious form of devil worship?

The question again arises whether these witches' sabbaths were actual occurrences on the physical plane, or whether they were purely trance experiences none the less vivid on account of their subjective character. Miss Murray, in her work on *The Witch Cult in Western Europe*,* takes the former view, but it seems hardly tenable in face of the abundant evidence to the contrary. It is clear that on a number of occasions in which the witches themselves admitted that they had been present at the witches' sabbath they were in reality asleep in their beds, and there is also ample evidence to show that in order to attend these sabbaths they anointed themselves with an unguent which threw them into a condition of trance. The historian, W. E. H. Lecky, in his work on *The History of the Rise and Influence of the Spirit of Rationalism in Europe*,† has some pertinent observations on this matter.

Nothing [he says] in the witch trials was more minutely described than the witches' sabbath, and many hundreds of women had been burnt alive for attending it. Occasionally, however, it happened that, when a woman had been condemned on this charge by her own confession, or by the evidence of other witches, her husband came forward and swore that his wife had not left his side during the night in question. The testimony of so near a relative might, perhaps, be explained by perjury; but other evidence was adduced which it was more difficult to evade. It was stated that women were often found lying in a state of

trance, insensible to pain, and without the smallest sign of life; that, after a time, their consciousness returned; and that they then confessed that they had been at the witches' sabbath. These statements soon attracted the attention of theologians, who were much divided in their judgments. Some were of opinion that the witch was labouring under a delusion of the Devil; but they often added that, as the delusion originated in a compact, she should, notwithstanding, be burned. Others suggested a bolder and very startling explanation. That the same portion of matter cannot be in two places at once is a pro-

* Published at the Clarendon Press, Oxford. It is perhaps well to warn readers of this magazine that the book, a very valuable one of its kind, contains many disgusting details.

† London: Longmans, Green & Co.

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position which rests entirely on the laws of nature ; but those laws have no existence for the miraculous, and the miracle of transubstantiation seems to destroy all the improbability of the pluri-presence of a human body. At all events, the Devil might furnish, for the occasion, a duplicate body in order to baffle the ministers of justice. This latter opinion became extremely popular among theologians, and two famous Catholic miracles were triumphantly quoted in its support. St. Ambrose was, on one occasion, celebrating mass in a church at Milan, when he suddenly paused in the midst of the service. His head sank upon the altar, and he remained motionless, as in a trance, for the space of three hours. The congregation waited silently for the benediction. At last, the consciousness of the saint returned, and he assured his hearers that he had been officiating at Tours at the burial of St. Martin, a statement which was, of course, in a few days, verified. A similar miracle was related of

PSYCHIC St. Clement. This early saint, in the midst of a mass POWERS OF at Rome, was called away to consecrate a church at Pisa. THE SAINTS. His body, or an angel who had assumed its form, remained at Rome ; but the saint was at the same time present at Pisa, where he left some drops of blood upon the marble for a memorial of the miracle. On the whole, the most general opinion seems to have been that the witches were sometimes transported to the sabbath in body and sometimes in spirit, and that devils occasionally assumed their forms in order to baffle the sagacity of the judges.

The importance of these observations in connection with the phenomenon of the witches' sabbath needs no emphasizing on my part. Mr. Lecky's remarks in relation to the appearance of saints and others in two places at once would doubtless have been modified, had he written at a later date, by the extensive evidence collected by the Society for Psychical Research and other bodies in support of such phenomena. It is not necessary for anyone now to have anything more than a very moderate knowledge of these investigations to realize that apparitions of people apparently in bodily form at a great distance from their normal bodies are by no means infrequent, and the scepticism of the historian on the subject will only cause remark as evidence of the date at which the work referred to was written. It would call for comment as an indication of ignorance of current scientific research in a writer of to-day. We may, however, sympathize with witches for whom, at their trials, the most conclusive alibi was regarded as invalid.

With regard to the ointment with which the witches anointed themselves before passing into the trance condition, we have a considerable amount of valuable evidence. The Somerset witches (1664) claimed that they habitually flew through the air by means of a magical oil with which they anointed their foreheads and wrists. The oil, we are told, was of a greenish

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colour. Ann Bishop, one of these Somerset witches, stated that her forehead being first anointed with a feather dipped in oil, she had been suddenly carried to the place of meeting. Reginald Scott (1584) describes this ointment as made of the flesh of unbaptized children. We are told, too, that in France, when the witches went to their Sabbath dances, they anointed themselves with an unguent which was given to them by a sorcerer sent by the Devil.

It is clear that the object of the ointment in question, however it may have been concocted, was to produce a condition of what the modern psychical researcher would now term hallucination of the senses, and that this was a condition precedent to the experiences in connection with the witches' sabbath. If this was the case, it is difficult to regard them as otherwise than experiences on another than the normal plane. By this, however, I do not mean to imply that all meetings of witches were subjective phenomena. To say this would obviously be going a great deal too far. There were, for instance, in addition

SUBJECTIVE
AND OTHER
PHENOMENA
IN WITCH-
CRAFT.

to the witches' sabbaths, the meetings of the *esbat*. Of these Miss Murray says: "The *esbat* differed from the sabbath in being primarily for business, whereas the sabbath was purely religious." At the *esbat*, as at the sabbath, feasting and dancing took place at the termination of the meeting. The business transacted was usually in the nature of magical operations for the benefit of a client or the injury of an enemy. We do not know as much about the *esbat* as about the witches' sabbath, and it would be dangerous to dogmatize too confidently on the matter, but we may well suppose that there were assemblies of the witches themselves where no supernatural phenomena or diabolical apparitions took place, and which were held at appointed meeting-places under normal conditions. The evidence in any case is hardly compatible with the earlier theory that the witches were merely hysterical women who suffered from mental delusions. It is very full, derived from many sources, and in many matters the evidence from different quarters is mutually corroborative, though the description of the appearance of the central figure of Satan varies, as might be expected, very widely. If we accept the hypothesis of the subconscious plane it is reasonable to suppose that the Devil was not by any means always a materialization of the same astral entity, and even when he was so, the accounts of the witches show the protean nature of his manifestations,

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records indicating that he appeared in one form and disappeared in another. With regard to the amount and value of the evidence, the historian, Lecky, observes :

The ages in which witchcraft flourished were, it is true, grossly credulous, and to this fact we attribute the belief. Yet we do not reject their testimony on all matters of secular history. If we considered witchcraft probable, a hundredth part of the evidence we possess would have placed it beyond the region of doubt. If it were a natural but very improbable fact, our reluctance to believe it would have been completely stifled by the multiplicity of the proofs.

In short, if evidence could prove the existence of such a thing as witchcraft at all, the proof is forthcoming, "pressed down and running over."

We are faced with a further problem when we ask ourselves what was the character of this Satanic religion. Was it of the nature of a caricature of Christianity, or was it rather the survival of the religion of an earlier race, which had been superseded by the Christian, but which still maintained its hold on secret devotees who looked upon Satan as the true God and more powerful in reality than the Christian Divinity. The proverb "Give a dog a bad name and hang it" is not without point in this connection. The early Christians were unanimous in

denouncing the gods of the Greeks and Romans—Jupiter, Venus, Mars, etc.—as devils, though to his own worshippers Jupiter represented the highest ideal of divinity. At a later stage of history the Puritan claimed to worship the one true God when in reality he was kneeling to what has been not inaptly termed by the poet "the fiend with names divine." He was, in short, a Devil worshipper,

even though he failed to realize the fact. The God of Israel was a "jealous God." He was exclusive, and demanded an undivided worship. "Thou shalt have none other gods but me" was the injunction, the full and complete acceptance of which dominated the later Judaism, though at an earlier date this

was far from being the case, and the Israelites, as we know, both in the times of Moses and Aaron, and during the era of the kings of Judah and Israel, were only too ready in Biblical phrase to "go awhoring after other gods." The later purified Judaism, however, left its stamp on Christianity, so that, as already indicated, from the Christian standpoint, the gods of all other nations, however exalted their

attributes might be, were no better than devils. Contrast this attitude with that of the Romans of the Empire, who readily absorbed and adopted the worships of Egyptian and Persian deities, and erected their altars side by side with those of Jove and Juno. This proves that the Roman was not essentially a religious persecutor, and until the advent of Christianity with its repudiation of certain civic obligations and its openly avowed hostility to the Roman State religion, and even more to the deification of the emperors, Rome had invariably adopted the practice of recognizing and treating with respect, if not with encouragement, the forms of worship of the nations whom they subjected to their rule.

It is clear, then, that Christianity (barring its anti-civic attributes) would have been as readily tolerated as any other religion side by side with those of Greece, Egypt, Persia and Rome. The fact that it introduced another God into the Roman pantheon would have been no argument in its disfavour. Christianity when, under Constantine, it became the religion of the Roman world, showed even more than it had done previously, its essentially aggressive and militant character, tolerating no other forms of worship, and even ruthlessly suppressing deviations from the orthodox Christianity of the period—an orthodoxy which in the earlier days of its acceptance by the Roman state fluctuated so greatly that what was heresy under one emperor was orthodoxy under another, while even the recognized form of Christianity in one part of the empire was looked upon as heresy in another part. Orthodox Christianity, however, aided by the decisions of various Church councils, crystallized eventually into a dogmatic form, and then it became possible for the whole force of the Church militant to be directed to the suppression of all other religious opinion whatsoever. Hence the trans-

HEATHEN
GODS TRANS-
MUTED TO
DEVILS.

mutation of all the gods of the heathen not merely into idols but into devils. It is therefore an arguable position (as Miss Murray contends) that the god worshipped by the witches in their sabbaths was merely a degenerated form of some fertility god of an earlier subjugated race.

In any case the Satanic ritual had absorbed portions of earlier faiths, even if it was not in the nature of a survival. Lecky observes that the grotesque ceremonies which Shakespeare portrayed in *Macbeth* were taken from the old paganism; and a still more important point is that among the articles of accusation brought against the witches, many of the old practices

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of the Roman augurs are enumerated. There is also a noteworthy resemblance to Bacchic orgies in some of the accounts of the witches' proceedings. We have, however, to bear in mind that there is an open avowal of intentional evil-doing on the part of the devotees of the witch cult, their god adopting in an unmistakable manner the motto of Milton's Satan, "Evil, be thou my good!" and the credit of the witches with their deity depending on the amount of evil they had accomplished between one meeting and another. This seems to be an argument against Miss Murray's theory, as none of the earlier religions existed for the express purpose of perpetrating evil for its own sake.

TRACES OF
EARLIER
FAITHS IN
WITCHES'
RITES.

If the witches' sabbaths, as there is strong reason to suppose, were experiences on the psychic plane, it is clear that this religion or cult was of a mediumistic character. Whether this witchcraft of the Middle Ages was or was not a survival of some earlier cult, there are numerous evidences that it was actually of the nature of a religion. Its votaries underwent some form of baptism, and before doing so had openly to renounce Christianity. Isobel Gowdie, celebrated in the romance of Mr. Brodie Innes, tells how the Devil marked her on the shoulder, and "suked owt my blood at that mark and spowted it in his hand, and sprinkling it on my head said 'I baptize thee Janet in my awin name.'" It was customary thus for the presiding Devil to make some secret mark on his proselytes in the nature of a seal by which he might know his own. Of Isobel Crawford of Irvine, it is stated that "she had the Devil's mark which was like a broad dun spot in the inner side of her left thigh." The Yarmouth witch who was tried in 1644 had similarly a mark made in her hand which remained at the time of her trial. Elspet Alexander, tried in 1661, was, it is stated, marked on the shoulder where the Devil nipped her. Four weeks later the Devil stroked her shoulder with his finger and "after that she had ease in the place formerly nipped by him." Marie Lamont about the same date confessed voluntarily that "the Devil nipped her upon the right side which was very painful for a time, but thereafter he stroked it with his hand and healed it." Numerous other instances are given of the same ceremony. The part of the body where the mark was given varied widely, but the witch always received the Devil's mark.

THE DEVIL'S
MARK.

Not only were the witches marked with the Devil's mark, and baptized in the Devil's name, but various rites and cere-

monies were held of a definitely religious character. The most important of these was, of course, the Black Mass. The trial of Lady Alice Kyteler in 1784 is one of the most celebrated in the annals of witchcraft. We are told that, in rifling the closet of this lady, a wafer of sacramental bread was found having the Devil's name stamped on it instead of that of Jesus Christ. The service was performed either by the Devil (so-called) himself or alternatively by some one on his behalf. This Mass seems to have been celebrated wherever the witches' sabbath took place, both in Europe and America.

THE BLACK
MASS.

A certain Lord Fountainhall alludes to it as taking place in Sweden and, writing of a convention of witches there, says that "the Devil had ventured to give them the communion or holy sacrament, and that the bread was like wafers. The drink was sometimes blood and sometimes black-moss water. He preached and most blasphemously mocked them if they offered to trust in God, who left them miserable in the world, and neither he nor his son Jesus Christ ever appeared to them when they called on them, as he, the Devil, had done, who, he said, would not cheat them." Evidence of a similar kind is given in the case of the Rev. George Burroughs, in a trial which took place in New England in 1692. In this case Richard Carrier affirmed to the jury that he saw one George Burroughs at the witch meeting in the village and saw him administer the sacrament. Mary Lacey and her daughter, Mary, affirmed that George Burroughs was at the witch meetings with witch sacraments.

At the covens, or conventions of witches, certain tasks were set them to perform before the meeting of the next coven—tasks involving injury very often to crops or herds, the causing of tempests, and the wrecking of ships, or injury to individuals who had shown hostility to the witch cult. If the witches had failed to carry out the tasks assigned to them they were mercilessly beaten.

Isobel Gowdie, in the account she gave at her trial, stated : "We would be beaten if we were absent any time or neglected anything that would be appointed to be done. Alexander Elder, in Earlseat, would be very often beaten. He is but soft and could never defend himself in the least, but would greet and cry when the Devil would be scourging him. But Margaret Wilson would defend herself finely and cast up her hands to keep the strokes off from her. And Bessie Wilson would speak crustily with her tongue. . . . He would be beating and scourging us all up and down

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WHIPS HIS
VOTARIES.

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with cords and other sharp scourges and we would still be crying, 'Pity! pity! mercy! mercy! our Lord!' but he would give neither pity nor mercy. When he would be angry at us he would grin at us like a dog as if he would swallow us up." Apparently Isobel Gowdie was a favourite, and if this is what happened even to her, we may well ask ourselves what strong compulsion drew the witches to these sabbath meetings, at which so many of them fared so badly. At Lisle, it is stated that "if any witch desired to leave the religion, the Devil reproved them more severely, and obliged them to new promises."

The Devil appeared to his votaries in many forms, and to the same witch in different forms at different times and places. Sometimes he took the form of a handsome man; at others one resembling the classical Pan. At others, again, he would appear in animal form, as a goat or horse, or black dog. If he appeared in human form he was not always of the same sex and once is recorded to have appeared in the likeness of a pretty boy in green clothes. On this occasion, however, he took his departure in the likeness of a black dog. The witches themselves were given attendant spirits. Isobel Gowdie stated that there were thirteen persons in each coven, and each of them had a spirit to wait upon her whenever it pleased them to call upon it. The name of her own spirit she said was the Read Reiver, and he was clothed in black. Another spirit was called the Roaring Lion and was clothed in sea green. Isobel concludes, "There will be many other devils waiting upon our master Devil, but he is bigger and more awful than the rest of the devils, and they all reverence him." One of the powers conferred by Satan upon his votaries was that of being able to change themselves into animal form, and to revert to the human whenever necessity arose. The forms of hares and cats were the most usual to be adopted. Many other similar experiences are narrated of these witches which are eminently suggestive of the fluidic conditions of the astral plane. Thus one of the witches, Marie Lamont (1662), narrates how on one occasion the Devil turned her and her companions into the likeness of cats by shaking his hands over their heads, and a certain Ann Baites had been several times seen in the shape of a cat and hare and also in that of a greyhound and a bee. It is added that she transformed herself in this manner in order to let the Devil see how many shapes she could turn herself into. One can hardly imagine such extraordinary transformations as occurring on the physical

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SPIRITS AND
ANIMAL
TRANSFOR-
MATIONS.

plane, and doubtless they were due to the hypnotic effect of the potent unguent with which the witches' bodies had been smeared.

The Devil's love-making is described with more frankness than decency, but here also there is a good deal of corroboration as between the different records, and the impression of coldness that he conveyed to his votaries is frequently insisted upon. Isobel Gowdie, for instance, states that he was "a meikle blak roch man, werie cold."; and the Crichton witches (1678) give evidence at their trial that the Devil was "cold, and his breath was like a damp air."

It is fortunate that the atmosphere of modern thought gives little encouragement to such morbid and unwholesome experiences as those which played havoc with the imagination of a considerable section of mankind in the later middle ages. It can hardly be doubted that this mentally and spiritually diseased condition was attributable in great measure to the religious conceptions of the time. The Church had indeed done everything in its power to encourage belief in the omnipresence of diabolical influences, and was much more concerned in inculcating the fear

RESPON-
SIBILITY
OF THE
CHURCH.

of the Devil than the love of God. The Reformation did little in the first instance to mitigate these fears, and no one was more obsessed with the sense of Satanic agency in all the details of life than was Luther himself. In the monastery of Wittenberg, as Lecky reminds us, he constantly heard the Devil making a noise in the cloisters, and became at last so accustomed to the fact that he related that on one occasion, having been awakened by the sound, and perceiving that it was only the Devil, he accordingly went to sleep again. The black stain is still shown at the monastery of Wartburg where Luther had a specially heated altercation with his Satanic Majesty and ended by throwing the inkstand at his head. The fear of God, the wise Jewish king tells us, is the beginning of wisdom. It may be said with equal truth that the fear of the Devil is not unfrequently the first step towards the lunatic asylum. The Roman Catholic priesthood, no less than their Puritan antagonists, have much to answer for in causing such mental disorders by their constant preaching of a religion of fear, and their wearisome harping upon the horrors of the damned.

Compared with the elaborate ritual and varied phenomena of mediæval witchcraft, the cult, as practised at the present day among savage races, is a comparatively simple thing. Here again,

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however, we have what is obviously commerce with the astral plane and its denizens. The form of witchcraft, Mr. WITCHCRAFT Melland tells us, which is most frequently encountered IN SOUTH in South Africa is called *tuyewera*. The *tuyewera* AFRICA. are sprites, he informs us, of human shape, about three feet high, with protruding bellies, and with a body facing the reverse way in relation to the head and legs. They are invisible to all who have not a certain medicine. The owners of them, however, always possess this medicine, and can therefore see and converse with them. The following is an instance of the manner in which the *tuyewera* business is run at a profit.

A is a friend or blood-brother (*mulunda*) of B's. A has some *tuyewera*, B has not. One day A asks B:

A. "I say, my *mulunda*, are you a clever man?"

B. "I'm sorry to say I'm not."

A. "Have you much wealth? Are you well supplied with all you need?"

B. "No, worse luck. I'm but a poor man."

A. "Well, you're young; if only you had a little more enterprise, you could soon get rich."

B. "I'd like to have things, and be well off like you; but I don't know how. I never seem to have anything."

A. "Would you like to know?"

B. "Yes. How? Not . . . er . . . work?"

A. "No, silly. I can show you an easy way to get things."

B. "Splendid. You're a real friend. Please tell me."

A then tells B about his *tuyewera*, and because of the *bulunda* between them he gives him two of them, a male and a female, saying:

A. "They are quite harmless things, you know, won't hurt or kill anyone; you needn't be scared of them. Just treat them THE nicely and they'll go and steal for you; get you guns, TUYEWERA. dogs, food, whatever you will; and it's quite safe with them, you will never be found out. Have *tuyewera*, that's the way to be happy and have all you want."

B takes the *tuyewera* eagerly. They are kept in the bush, no one can see them. They visit their owner in his hut at night. They help B as A had promised, and soon he becomes a man of substance.

One day the *tuyewera* say to B:

"Look here, B, we're only two, and you know we have been accustomed to living in a big community. We were quite a crowd when we were with A. Now we are lonely, being only two."

"What can I do?" asks B, puzzled. "I don't know how to get any more. I expect you'll get used to it all right."

HOW THE THE *tuyewera* take the matter into their own hands. TUYEWERA They get a bit of grass that has a hollow stalk (called KILL THEIR *mumpenende* or *muntente*), and with this they approach VICTIMS. a man, C, when he is asleep in his hut. Placing one end of the *mumpenende* in their mouths they put the other end into the mouth of the sleeping C, and then proceed to suck out his

Y

breath, quickly closing each end with their fingers and then sealing the ends with wax (wax from a kind of ground bee called *kamwangi*). After having had his breath taken in this way, C gets ill and dies.

After C's burial the tuyewera go to the grave, and blow back C's breath into him, thus reviving him. They then wash him with warm water and pull out the arms (folded at burial) and make them supple once more. Once C can move his limbs he becomes, not a human being as he was before, but another tuyewera. Thus they are three.

B has no knowledge of this, but one day he sees three instead of two tuyewera and asks :

"Hallo ! Who's the new-comer ? Whence comes he ? "

"We told you we could not stay only two," answer the tuyewera, and then they tell B what they have done.

B, horrified and frightened, says :

"Well, you must not do it again."

"Oh ! mustn't we ? " answer the tuyewera. "You'll forbid us to, will you ? Very well, if you won't let us acquire companions in this way we will kill you."

So it goes on.

Suspicious are aroused. Divination follows, and B is discovered to be an owner of tuyewera. He is killed. (A will also be killed if B incriminates him, as he is likely to do, and provided that he can be got at . . . not for supplying B with tuyewera, but for owning them himself.)

It will be observed that though African witchcraft appears a very simple matter compared with the witchcraft of mediæval and later Europe, they have certain points in common. Both are concerned with commerce with entities on what is commonly called the astral plane. The *tuyewera* are apparently creatures of this description, and the same may be surely said of the Devil or devils in the witches' sabbaths. In the case of South African witchcraft these entities are invisible except to people who have

RESEMBLANCE OF
MEDIÆVAL
AND SOUTH
AFRICAN
WITCH-
CRAFT.

made use of what is termed "the medicine." This medicine clearly corresponds to the unguent of the witches of mediæval Europe which again enables them to witness and take part in the phenomena of the witches' sabbath. Lecky's argument that though the evidence is overwhelming the phenomena are intrinsically incredible, is obviously untenable.

Equally untenable is Miss Murray's argument that as the evidence is so overwhelming the phenomena must have therefore taken place on the physical plane. Miss Murray indeed does not seem to make any serious attempt to establish her position beyond the suggestion that the Devil at the witches' sabbath was dressed up in skins to resemble an animal. This does not help us with the frequent transformations recorded both of the Devil himself and also of the witches with whom he

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held intercourse, as these would involve the whole wardrobe and properties of the quick-change artist and facilities for effecting the transformation without detection. Such a suggestion is surely too grotesque. Moreover, the fact that the unguent was used for producing a condition of trance is undisputed. There may be a difficulty to some in believing in the potency of an ointment which enabled the witches not only to experience the phenomena but also to identify each other at the sabbaths, and all equally to visualize the prime actor. The possibilities, however, of trance, like the possibilities of collective hypnotism, have so far been very inadequately investigated, and they are probably much greater than is generally credited.

WIDE POSSI-
BILITIES
IN TRANCE
PHENO-
MENA.

Under such conditions the power of the imagination may well be very greatly enhanced, and in this connection we might do well to bear in mind that, as Mr. Meredith Starr observes in the current issue, "all experiences on any plane whatsoever are real on their own plane and proceed from realities which exist independently of the percipient." Perhaps fiction in two instances has got nearer the mark in realistic description of these phenomena than anything that has been achieved in the more sober records of historical research. I allude, in the first instance, to the story in Algernon Blackwood's *John Silence* entitled "Ancient Sorceries"; and in the second to Mr. Brodie Innes's very remarkable and dramatic novel, *The Devil's Mistress*.

Captain A. G. Pape created a sensation at the recent meeting of the British Association in Liverpool by confidently affirming his belief in the possibility of what Theosophists term "reading the akashic records." He expressed his conviction that mankind in specific instances can "fly backwards through time and observe and take note of what was happening in the world in days which go back to the dim ages of history." It appears that a certain Mr. Edwin Bolt, of Edinburgh, has satisfied him of the genuineness of his powers in this direction. Mr. Bolt claims to be able to look back and live in the past even as long ago as 12,000 years, and to be able to recall incidents in previous lives not only in the Roman but also in the Egyptian period. Mr. Bolt is a firm believer in reincarnation and claims to have been a soldier in the days of Cæsar, and previously a priest in Egypt. He states that he can recall these past lives at will, but maintains that the gift is only available to those who are

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TION.

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pure in mind and body, and must be exercised when the mind is perfectly peaceful and all thought of self is absent. The man who would acquire these powers must live, he says, on strict diet, discarding alcohol and animal flesh. Needless to say, the views expressed by Captain Pape provoked considerable scepticism, but the remarkable point is that they should have been voiced at all in such an august and scientifically orthodox assembly. As Mr. Asquith would say, "we are getting on." We must, however, as I have already pointed out in these pages, be on our guard in such matters against the constantly present danger of self-deception. It is easy to make wild statements which are not susceptible of disproof, and we should require further substantiation before taking them too seriously.

I regret that a dozen lines in the fourth and fifth pages of the article on the Divining Rod in my last issue suffered from an accident at the printers after having been correctly passed for press, the result being entirely to destroy the sense of the passage. The lines beginning from the ninth line from the bottom of the page in question should run as follows :—

Being, however, inseparably connected with the electrical theory, it is sufficient to say at this point that a series of experiments carried out some fifteen years ago by Professor Wertheimer with the dowser R. Pavay, who was then the leading professional exponent of the magnetic theory, proved conclusively its fallacy. The theory amounts to this : that the water exerts magnetic attraction on the dowsing-rod on the same principle as the magnet on steel. De Tristan spoke of these magnetic currents as "*effluves terrestres*," thus leading insensibly to the electro-magnetic theory which held that water gave off, in addition to the magnetic current, certain electric currents which, passing through the body of the dowser, formed a circuit with the earth whenever the dowser and his rod passed over water. This theory, it is only fair to say, received support from a not inconsiderable number of scientists.

THE WORLD WE LIVE IN—AND BEYOND

By WILLIAM KINGSLAND

AN examination of the various beliefs and teachings concerning the life hereafter which have prevailed at different periods of the world's history and in various communities, will disclose that there is a very general connection between these conceptions and the ideas and concepts which exist in the mind of the individual or the community as to the nature of this present world. This can hardly be otherwise, for the mind must naturally formulate its concepts from its own conscious experience ; and is, with few exceptions, limited by the *categories* of time, space, and causation as these appear in our ordinary or communal consciousness.

For the vast majority of individuals the concepts respecting this present life are simply and crudely realistic. Material things *are* what they seem ; they exist as individual objects in three-dimensional space and nowhere else ; and there is a real sequence in time of progressive events which follow an inevitable law of cause and effect.

Notwithstanding this crude realism or empiricism—which, indeed, is not merely necessary for all the practical purposes of life, but is also the basis on which all our physical science rests—there is undoubtedly a very great change taking place—in the Western World at all events—in the commonly accepted ideas—or want of ideas—as to the nature and conditions of the life hereafter. This may be traced more or less directly in the first place to the decay of the old orthodox beliefs of the Christian Church which has resulted from the advance of our scientific knowledge : an advance which has infused into the whole community a much wider and deeper appreciation of the relations and proportions of the physical universe, and of the processes and laws of nature than was the case some half century ago.

In the second place, and perhaps even more specifically, we have the widespread acceptance of the teachings of Theosophy on the one hand, and of Spiritualism on the other ; the former dealing with the question of survival—and reincarnation—almost entirely from a philosophical point of view ; and the latter treating it on an evidential basis.

So far as science is concerned, we have not merely our greatly enhanced knowledge of the constitution of the material world, but we have now also the definite advance into that "Occult World" which not so very long ago was considered to be utterly beneath the notice of any scientific man, as being merely the happy hunting ground of charlatans. Thus we now have what is known as Psychical Research, which, although it includes the phenomena so largely dealt with by Spiritualism, must be distinguished therefrom; for Spiritualism is seldom conducted either in a scientific manner or from purely scientific motives; whereas Psychical Research is purely scientific, is solely interested in arriving at facts as facts, and has nothing to do with the consequences of those facts, whether emotional, philosophical, or religious. Moreover Psychical Research deals with a much wider range of phenomena than Spiritualism, and reserves its judgment as to the cause or causes of the phenomena it investigates, whereas Spiritualism has only one explanation for all its phenomena, and is only too liable to attach a religious and emotional value to those phenomena which is not merely unwarranted, but which also lends itself very readily to credulity, superstition, and deception.

The decay of the old orthodox beliefs of Christendom requires no word of comment here. We need merely remark that the old doctrine of "as the tree falls, so shall it lie" has been almost totally displaced, on the one hand by the general principle of evolution, or the continued progress of the individual in the hereafter life—one of the main teachings of Spiritualism—and on the other hand by a very widespread acceptance of the more ancient philosophy of the East, and more specifically of the doctrine of reincarnation. The modern Theosophical Movement has been the principal agency through which this Eastern philosophy has been brought to the knowledge of the West. We need not deal specifically with any of the theosophical teachings; but it is well known that they are somewhat at variance with the commonly received theories of Spiritualism. A closer examination of these differences, however, might possibly disclose that it is more a question of terms than of facts, of philosophical principles than of actualities. Perhaps this will become somewhat more evident as we proceed with our present thesis.

The principal strength of Spiritualism lies in its offer of definite facts—or of what would appear from the ordinary laws of evidence to be definite facts—proving survival; such facts, indeed, as have been sufficiently convincing for thousands of

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intelligent people, including many of our foremost thinkers and scientists. We have now in connection with Spiritualism—and even through those who would not label themselves as spiritualists—a large and increasing number of books purporting not merely to be communications from definite individuals who have passed out of this present life, but which also give us some very specific details as to the conditions and circumstances of the life hereafter. A very extended credence is given to these communications, not merely by professed spiritualists, but also there is no doubt that they have had a great influence upon a much wider circle. We need not single out any one book in particular. The most interesting are perhaps those which are due to automatic writing by individuals whose *bona fides* and character are beyond suspicion. There are a large number of details in these works in connection with the life hereafter which are more or less common to them all; but there are also many differences which require to be accounted for.

I propose now to deal as succinctly as is possible in a brief article with some philosophical and scientific principles which may perhaps enable us to appreciate more clearly than is commonly the case, either with believers or with sceptics, the nature of the problem which confronts us in the seemingly circumstantial facts which these communications present to us. Within the limitations of this article, however, my matter will have to be suggestive rather than argumentative.

There are two main difficulties and sources of disagreement which we encounter. The first of these relates to the question of so-called spirit identity, and the second to the question of the objective or material *reality* of the next world.

Now it will be found that in most, if not in all cases, the sceptical objections which are raised on these two points have their basis in an *a priori* prejudice or assertion of impossibility; and it is rather with this *a priori* ground that I wish to deal, than with any direct evidence.

I may remark, then, in the first instance, that the fact of so-called "spirit identity" is overwhelming on the basis of all the ordinary laws of evidence. The facts are, indeed, admitted, but the *a priori* prejudice has led to the formulation of a subconscious theory which goes to the very extreme of absurdity in its endeavour to combat the most obvious interpretation of the facts. This is not altogether to be regretted: in the first place on the general ground that scepticism is a necessary antidote to credulity; and in the second place because it is certain that

many apparently simple phenomena cannot be accepted at their face value. It has also probably led to the admission on the part of the sceptics of subconscious facts which they would otherwise have repudiated. The extreme to which the subconscious theory has been pushed amounts to a total denial of individual personality, even in this present life ; though this is by no means what is intended by the sceptics themselves. We are asked to believe that in the subconscious region of personality there are no boundaries or limitations such as exist in our normal consciousness, and which differentiate one individual from another. We are asked to believe that the commonest and most ignorant of mediums, when in the state of trance, can read in this subconscious region the minutest details and most intimate thoughts of any personality whatsoever. Not merely can the medium do this, but he or she can then assume the character of any individual so as to mimic in the most realistic manner the peculiarities of that individual, imitating his or her mannerisms, voice and hand-writing. This we say amounts to a complete denial of individual personality in any real sense. The appearance of individuality which we possess must in this case be rejected as an illusion, and is due only to the association of *ourselves* and *others* with apparently separate and individual objects, namely, our physical bodies. We are, of course, far from denying the genuine phenomena of the extension of consciousness in the sub- and supraliminal regions ; but the known facts in this direction will no more cover the phenomena of mediumship than they will the admitted physical phenomena which take place at so-called spiritualistic séances.

When the communicator, by automatic hand-writing or otherwise, exhibits all the characteristics by which we distinguish the individual here in this present life, shall we say that it is any less *the* individual when he communicates with us through the body of another—not having a physical body of his own with which to do so ? Was he only an individual person when in a physical body ? There is not the slightest reason to suppose that we jump from the individual to the universal immediately we throw off the physical body. All the evidence, indeed, as well as all our philosophy, both inductive and deductive, would point in the contrary direction.

It is an occult teaching that there are thousands of individuals who, while still in the flesh, “ have a name that they live but are dead.” They have “ quenched the spirit.” The link with the spiritual ego, the real person, has been sundered, by evil living or

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by materiality. We say, then, that no matter what philosophical or occult distinctions may be made as to the nature of the real Ego, and the various bodies, physical, astral, mental, etc., in or through which the Ego may function on various planes of the Cosmos, *that which communicates* has—at all events in a large number of cases—just as much right to be called the *individual person* as he or she had when alive in this world; and this quite apart from the question as to whether the *real person*—if we really know what a real person is—is responsible for the acts, utterances, or even the consciousness of the said individual. The communicator may be as soulless, as devoid of the *real person* in the next world as he was in this. He may be only an astral “shell,” having no more “spirit” than he had in this world. But still he would be *the individual person* as much as he was here.

Nevertheless, “extremes meet.” Perhaps in any *ultimate* analysis there are no individual persons, only one Great Person—“One Life and One Law”—and no Matter, only Spirit. But this is not what is intended by the *a priori* objectors. It is in fact a tremendous assumption that we know what an individual *person* is; just as it is a tremendous assumption on the part of materialists that they know what matter and material processes are; and on the part of spiritualists that they know what spirit is. We may say, in fact, that all the evidence goes to show that the individual after death is no more—and no less—a *spirit* than he is now. Is it not time that we reformed our nomenclature? Spirit is an ultimate; it is the opposite pole of matter or body. But from all the evidence which spiritualists (? spiritists) educe, we have very substantial bodies in the next world; not to mention all the substantial things from clothes to whisky and cigars.

This brings us to the question of the objective reality of the after life. Is it objective in the same sense that the present world is objective, or in a different sense? or is it purely subjective?

Let us try to understand in the first place on what terms we may call the present objective world *real*. A very little consideration will show us that we commonly use the term only in so far as we share with others a common objectivity and a common experience. We do not call our dreams real, simply because they are, with few exceptions, purely individual; though the objects and persons we meet with in dream are quite as real to us individually while we are dreaming as are those we meet with in our waking life. It is only when we have awakened that we relegate our dream world to a *subjective* region of consciousness.

because we then compare it with the so-called *reality* of our communal waking consciousness. There must, of course, be the subject-reality of the mind behind even our wildest dreams; it is only the object-reality which is denied. It is, however, but one step from this individual faculty of the mind to construct an objective world in dream, to the wider concept of a communal or group mind or consciousness in which every individual shares, and which constructs this present objective world common to us all, in what we are pleased to call our *waking* consciousness, on precisely the same terms that we individually construct our dream world.

Modern psychology, and even biology, is undoubtedly moving in the direction of this concept. It is coming to recognize the essential unity of all life, and the existence of a communal or group consciousness active at all events in the subconscious region, and in the instincts of animals. The concept of a Group Soul or Souls once admitted leads to the idea of larger and still larger Groups, ultimating in the unitary consciousness of the Absolute. In this matter, however, modern science is only advancing tentatively into a region long since familiar to the Occultist, and specifically taught in ancient philosophy.

We might almost go so far as to assert that in any ultimate analysis it *must be* the faculty or power of the subject to objectivize its own content which gives rise to the external world of our perceptions; and that this relation between subject and object obtains always and ever on the same terms, that is to say by the operation of the same principle inherent in the individual as in the universal. We can in fact from our actual experience and knowledge very easily conceive of the subject creating its own objective world, which appears as *matter*; but by no possibility can we conceive of dead matter as giving rise to consciousness. If, therefore, I am told that all the objectivity of the future life, as we have it from the communications to which I have referred, or in any other form in which it may be represented, is "merely subjective," I reply that so also is this present world. Both worlds exist on the same terms in the relation of subject to object; and if their *reality* is to be settled merely on the fact of their communal nature, then the one will certainly be as *real* as the other, unless we are prepared to assert that the next state of consciousness is purely and absolutely individual. I do not think that anyone is prepared to do this; on the contrary it would rather appear that consciousness is much more communal there than it is here. If from our present point of view we should

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regard any future state as a state in which we "sleep : perchance to dream," it is just as likely that from the other side we may regard this present life as "a sleep and a forgetting."

The question as to the independent reality of our present objective world is, of course, the oldest and deepest of all philosophical problems. Does the objective world—or more briefly, *matter*—exist as an independent thing-in-itself altogether apart from our consciousness of it? Realism asserts that it does ; and that we derive the content of our consciousness from our experience of this objective world. Idealism on the other hand asserts that the external world is at root the objectivization of the content of consciousness. Ideas in the mind are externalized by the conscious subject, and Kant held that they take the form which they do of extension in space and succession in time owing to the inherent nature of the mind itself. Beyond the mind lies the pure transcendental Subject, or the region of pure Idea ; but this is unreachable by the mind in its own nature. In view of the facts of mysticism, however, we might perhaps say that the transcendental Subject—the Absolute, or God—is certainly unknowable when the mind is occupied with its content as externalized—or, as the mystic would say, when it is turned *outwards* to things of sense—but that it is also capable of being turned *inwards* ; and when thus turned it contemplates pure Reality or "Being. This view is, of course, to be found fully developed by Plotinus, even if we do not go any further back.

We need not concern ourselves here, however, with this deeper issue. Our main thesis is simply this : that whatever may be the ultimate nature of Reality, or the basic relation between subject and object, the next world will be *real* to us on precisely the same terms as the present one. It will possess a practical reality of an objective nature as valid for our experience as that of which we are at present cognisant through our physical bodies ; and there is no *a priori* reason why this should not be so.

We find that in this world, notwithstanding all our philosophy, idealistic or otherwise, there is a *practical* reality in the objective world to which we are all subservient. We are in fact compelled by the stern necessity of a common *actual* to be absolutely pragmatic in our contact with matter and the affairs of our daily life ; and however much we may be idealists in theory, our idealism will not alter in the smallest fractional degree that common reality of our present objective physical world which compels us to obey the laws of nature, and the laws of man which are founded on this

common experience. We have also to treat our fellows *as if* they were what they appear to be, distinct and separate individuals.

No doubt our theoretical choice between realism and idealism will make a very considerable difference in our mental outlook on life, as also on the line of conduct which we pursue. It may even make a very vital difference in our future evolution ; leading us in the one case to the depths of a materialistic life : that is to say to a life which depends on an outer objective world for all its stimulus and motives ; and in the other case to that spiritual development of our proper inherent life and consciousness which leads to transcendental heights of knowledge and power in which we shall have passed for ever beyond the great illusion of separateness, and to which all the great Teachers of the world have pointed the way.

But although with our present consciousness, and at our present stage of evolution, we have to accept the external world of matter *as if* it were an independent reality, there is no reason why we should fall into the common error of crude realism, and accept it at its *face value*. Nothing is more certain in our present philosophical and scientific knowledge than the fact that whatever the external world may be in itself, or in relation to our consciousness of it, it certainly *is not* what it seems. No one knows better than the practical scientist that matter is not what it appears to be—although the crude realism of an indestructible atom was a scientific dogma of the last century. Matter is in fact the very opposite of what it appears to be. It is not solid ; it is “ mainly composed of holes.” Not merely do no two atoms actually touch each other, but the constituent electrons of the atom are as far apart relatively to their size as are the constituent planets of our Solar System. Matter is not motionless and inert. On the contrary, its very appearance of inertness is due to the intensity of the motion of its constituents. If we turn from science to philosophy we find this contrast between appearance and reality emphasized in another manner. Granting the contention of the Realists that there is a real external world independent of our consciousness of it, it is quite clear that what we are conscious of is not the thing-in-itself, but only the thing as it is presented to us in consciousness, or reflected in the mind through the medium of our sense faculties, and naturally limited by the limitations of those faculties. Not merely is this so, but the mind impresses upon these images its own limitations, and colours them with its own associations. Apart from differences in the mere physical

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organ of sight, there is a further difference in powers of observation, and beyond this again there are the associations which have been formed in the mind respecting the world in general, or the object in particular ; and the immediate perception must co-ordinate and assimilate itself with these. The casual observer of a flock of sheep sees them all alike ; but the shepherd knows each one individually.

There is thus a certain sense in which each individual lives in a world of his own, in a different world from that of any other individual, though the objectivity, on the basis of Realism, is the same. Even for those who are most closely connected by reason not merely of proximity, but also by deepest affinities and sympathies, there are reservations, experiences, tracts of consciousness, intuitions, outlooks upon life, upon the past and upon the future, which are purely individual, and which cannot be shared by any others—in our normal consciousness at all events.

We have, then, so far as this present world is concerned, the choice of ascribing its *reality* either to the actuality of an external world of *matter*—which actuality, however, is certainly *not* what it appears to be in our consciousness of it—or else we may ascribe it to the content of a Group Consciousness common to all Humanity : the consciousness of MAN as a unitary being ; “ made in the image and likeness of God,” and therefore himself creative of his own particular world. In the first of these cases we have also to accept the basic reality of time and space as they now present themselves in our consciousness, and not as modes in which our consciousness perceives its own innate Ideas. When we speak here, however, of consciousness as being creative, we must regard it not merely as *awareness*, but rather in its active aspect as *life*. The subconscious activity or *Life* of MAN in its unitary nature must include the mineral and vegetable kingdoms—as, indeed, has long been taught.

But nothing is more certain than that time and space, like matter, are *not* the crude actualities which they appear to be in our present consciousness. They are different in dream ; they are different in mystical states of consciousness ; and, according to the unanimous testimony of the spiritualistic communications to which we have referred, they are different in the next world. There is a missing factor in our present appreciation of these two fundamental facts of our consciousness. Some have thought that the missing factor lies in a fourth dimension ; but it is pretty safe to assert that it does not lie in *dimension* at all ; for if a fourth, why not a fifth, and a sixth, *ad lib.* ? Einstein's

space-time does not help us here, for it is still the crude space and time of our normal consciousness.

Such, then, are the terms on which we are conscious of our present world; and I venture to assert that, whether we are Idealists or Realists, it is not merely the possibility but also the actuality of the next world which must be accepted on precisely the same terms.

Take the realistic theory first. Let us suppose that there is an actual objective world hereafter which is independent of our states of consciousness. To suppose that there is a world at all we must of course grant that it is *objective* to our consciousness. But if thus independently objective, it will be *matter* just as much as is our present objective world. We must also have *bodies* composed of the matter of that world; and if bodies then also senses and organs. We may note here that our present bodies are just as much a part of the *external* world as any other physical object. Our perceptions of matter as an external thing are derived *through* matter as an external thing. We view an object with the eye just as definitely with a material instrument as when we view it with a telescope in order to increase the power of the eye. We, therefore, stand apart from our body; and it cannot be otherwise with any other body we may possess on any other material plane. Why, then, should we call ourselves and others *spirits* in that world any more than we do in this? It is safe to say that we shall not do so when we get there.

It has often been pointed out that if every object in this world, including our own bodies, were suddenly to be reduced in size, no matter to what degree, we should not be conscious of the change. Precisely the same principle applies to what we call *matter* in its intrinsic nature. So long as all the motions of the atoms and their constituents were *relatively* the same, we should have the same objective world. There is no scientific reason why our whole periodic scale of the chemical elements should not be repeated on another octave, or on many octaves. Our modern concept of matter as a mode of motion in a space-filling Ether readily lends itself to this suggestion. For if we at present select a certain octave, or certain rates of vibration, as constituting our present world, there is no *a priori* reason why we should not be able hereafter to select a higher—or perhaps a lower—octave, constituting a world having practically the same objects as this one.

There is one respect, however, in which our information is quite unanimous, and that is that there exists in the next world

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a much more direct influence of mind upon matter than in this world. Perhaps, however, the present apparent stubbornness of matter is only due to our ignorance ; to a common and obstinate belief shared in by all—with some exceptions perhaps—that matter cannot be acted upon by direct action of thought. Yet the numerous schools of "New Thought," etc. are now certainly breaking down this notion so far as our physical bodies are concerned. We might even say that we may confidently look forward to a period in the evolution of the race—when Man knows *himself* better than he does now—when matter will be as plastic to thought as it is reported to be in the next world. We may throw out the suggestion here, indeed, that the very consistency of matter is changing with the change in the consciousness of Man as he evolves ; but that since the change is relative it is unnoticeable. So far as relative density is concerned, what is now the hereafter may in course of time become the normal.

We may deal very briefly with the second hypothesis, that of Idealism. If this present world is the construct of a Group or Communal Consciousness in which each individual shares, that is to say that it is the objectivization of *Idea* inherent in the conscious Group-Subject : then it is obvious that on the same terms any number of communal worlds can be objectivized or "created." Not merely so, but certain lesser Group Minds might construct more or less independent objective heavens or hells of their own. All the evidence goes to show that the *body* in which the individual finds himself is *imagined*—in the first instance at all events—to be a duplicate of the physical body which he has just left ; as also are the clothes he wears. In other words, the mind of the individual undergoes no sudden change, but produces its objective world in the likeness of that which has just been left. The immediate world in which the individual finds himself is the reflex of the ideas and limitations of his mental make-up at the time of death. So much so is this the case that, as commonly reported, very many individuals do not even realize that they are dead. Whether this *reality* of the next world is produced by the mind of the individual acting directly upon the actual matter of that world, or whether that world is purely subjective, makes no difference to its *practical* reality. It will be real on exactly the same terms as is the present one ; and it will be the same *individual* who is cognisant of it, and who communicates the content of his consciousness to us through a medium. In the great majority of cases, indeed, we may say that it is so much the individual that he or she knows

little or nothing more than was known in this present world. It must not be thought, however, that the communicating entity is always the person whose name he adopts. There is plenty of evidence that there are lying "spirits."

It does not follow from what we have now said that the so-called spiritualistic communications to which we have referred are to be taken at their face value. Indeed, the best of them warn us over and over again that they are only translations into comprehensible terms of our present ideas and consciousness of a state of existence which in itself far transcends the limitations of our present faculties, or our concepts of the nature of life and consciousness, and of the structure of the objective universe. But it would certainly appear that in more than one sense the next world will be much more *real* than the present one, in so far as many of our present limitations are, or may be, transcended.

We may make our choice, then, between Realism or Idealism, but in neither case is there any *a priori* reason, either philosophical or scientific, why the future life should not have both an individual and a communal *reality* on precisely the same terms on which our present world exists in our consciousness.

It is perhaps necessary to add, however, that all that has been said above applies only to the immediate hereafter. Both Occultists and Spiritualists are agreed that there are further regions or states of consciousness from which mediumistic communication is impossible; and which, indeed, could not be described in any terms whatsoever of our present existence. Only the *real* spiritual Ego can pass on to those states—or perchance has never left them.

A PROBLEM OF PERSONALITY

By H. ERNEST HUNT

THE many recorded cases of alternating or multiple personality present a vast number of problems of which, at present, we agree upon no solution. But there is one simple point to which I would here draw attention, since its consideration gives rise to a suggestion of some importance.

When we read the details of the classic cases of invasion of the personality we find that there are certain features in common. Ansel Bourne, for example, was an itinerant preacher who, after drawing money from a Bank in order to buy a farm, suddenly disappeared. Nothing was heard of him for some time, until he was finally discovered, some eight weeks later, in the personality of A. J. Brown. As this latter individual he had opened a small shop and had carried on a business. Nothing in this personality remained to connect him, either in his own mind or to the observation of others, with his original self, Ansel Bourne. There most emphatically was a second personality, but it was divorced and different in every way from the original. There was no memory between the personalities, and eventually A. J. Brown disappeared as suddenly as he had come, and then Ansel Bourne became himself again.

The case of Christine Beauchamp, a neurotic student, offers somewhat similar characteristics. Her personality was from time to time invaded and suppressed by a rough-and-tumble individual calling herself Sally. This latter claimed to be an entity foreign to Miss Beauchamp, and again there were widely differing characteristics: the original was a refined and educated person, the invading personality was a prank-playing hoyden. Miss Beauchamp was careful of her money and saved, Sally came on the scene and spent the savings: the former was a semi-invalid, unaccustomed to exertion, the latter was robust and took long walks, and when miles out in the country would suddenly vanish, leaving Miss Beauchamp—as herself—to find her way back as best she could. In the issue Miss Beauchamp was driven by these pranks to attempt suicide by gas poisoning, but here Sally intervened, turned off the gas and opened the windows. In this case, again, the personality of Sally eventually disappeared.

Mary Barnes was another case manifesting some ten different personalities, each with its own water-tight memory which was separate and distinct from that of each of the other personalities. Dr. Albert Wilson gives a full account of this case in his book *Education, Personality, and Crime*. But there are many others which can be studied in detail by anyone who is sufficiently interested. A valuable digest of various cases is given by Mr. H. Addington Bruce in his book *The Riddle of Personality*.

We need, however, spend no more time upon these general considerations, but the immediate problem which presents itself is this: These invading personalities, A. J. Brown and "Sally" Beauchamp, for example, manifest their own characteristics which are quite foreign to that of the original personality: where were these characteristics acquired?

Speaking psychologically, characteristics can only be acquired by experience (leaving aside inherited equipment). There can be no mental growth apart from the workings of our various senses. There can be no memory except of such things as have made their impression upon the mind. Except we have a stock of concepts we have no material with which to think, understand, communicate, or imagine: we have not even the raw material for the manufacture of a single idea. Unless we think—and thinking itself is based upon the activity of the senses—we cannot develop our feelings. It is therefore practically impossible for us to picture the growth and development of a human personality of any kind without contact with human experience.

But quite obviously these invading personalities do show knowledge, feelings, will, memory, and imagination, and they show them in strongly marked fashion. Moreover these characteristics show no resemblance to those of the individual in whom they manifest as abnormalities. Sometimes they are worse than the original, but on the contrary they are at times distinctly better: sometimes they are ephemeral, but at others they remain permanent—in every case they are different. Where did these personalities obtain that mundane experience which has developed these human characteristics? Who were they? Whence did they come, and where do they eventually go?

It will be agreed, from a study of the history of these pathological cases, that the experience has not been obtained by the individual whose personality suffers the invasion: the discrepancies seem too marked, the disconnection seems too thorough, for any stretching of the "splitting off" theory to account for them

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Dr. Albert Wilson suggests that "spasm of the arteries" might account for the striking changes of personality in the case of Mary Barnes. This possibly might be responsible for the inhibition of certain brain centres, and the flooding of others, but it surely is straining credulity to assume that it could be the means of acquiring a new stock of mental concepts, and yet this is the basis of a new personality.

This then is the problem that I would raise—the new personalities demonstrate themselves: where did they gain their experience?

Dr. Hyslop, in his consideration of the Doris Fischer case of multiple personality (*Life after Death*, pp. 289-308), confesses himself driven to adopt the obsession theory, much against his will. He also suggests that this obsession is frequently superimposed on dissociation or "splitting off." In other words, we are back again to the Biblical idea of possession by spirits. This would solve the question as to where the invading entity obtained its experience, if we adopt the spiritualist hypothesis. An individual dies, but, if he is simply liberated into the astral with his personality intact, it is not inconceivable that under certain circumstances he might be able to obtain temporary control of another organism, whose possessor had perhaps not taken the trouble to maintain his own personal control intact. It is significant to notice in this connection that "Sally" Beauchamp first manifested herself when Miss Beauchamp was under hypnosis, and in various cases we note that the attacks of invasion have supervened upon a sleep much deeper or longer than ordinary; this almost suggests a trance condition.

The door immediately opens upon a whole series of speculations—for example, does hypnosis involve the disengagement of the astral body from the physical? Does the state of trance involve the same? Do semi-trance states, such as day-dreaming, imply a like occurrence? Do all or any of these lead to the danger of invasion of the personality? What alternative can be suggested to the theory of spirit action in these cases of invasion?

It is not for me to adventure upon the solution of such a multitude of far-reaching problems, or even to say that Dr. Hyslop's solution of these multiple personality cases is the only one that can be suggested. But we must admit that it does provide an answer to the main problem with which this little article concerns itself, in that it supposes that the invading entity has at some previous stage in its existence had human experience.

SIBERIAN SORCERY

BY LEWIS SPENCE

THE system of sorcery denominated Shamanism which is widely prevalent among the tribes of the plains and tundras of the vast region known as Siberia, has received but scanty attention from British students of the occult for reasons which can readily be appreciated. Few British travellers have penetrated the desolate fastnesses where it still holds sway, and by far the greater part of the literature which deals with it is contained in the works of Russian scientists and settlers. There is a vague general idea that it consists for the most part of rites and ceremonies so primitive and degraded that they can throw little light upon the study of occultism. But Shamanism, rude and bizarre as it undoubtedly is, is worthy of our attention if for no other reason than that it displays a resemblance to the practice of Spiritualism among civilized peoples, a likeness so close and extraordinary as to challenge the attention of all those interested in the origins and nature of that cult, and force comparisons which cannot lightly be cast aside.

Authorities are divided as to whether Shamanism is a form of primitive religion pure and simple, or merely a survival of magical practices formerly connected with an ancient Asiatic faith, a species of necromancy practised by a separate caste of priests whose duty it was to communicate with the world of spirits. But it is noticeable that its devotees give it no distinctive name, and that the term *shaman*, by which we have come to indicate any of its ministers, means, in Manchu, "One who is excited," while the verb connected with it, *samdambi*, "to shamanize," when literally translated, implies, "I call the spirits dancing before the charm." The Chinese, too, call Taoism Tao-shen, or "Gambolling before the spirit." If we have strict regard to its linguistic implications, then that which we call Shamanism is nothing more or less than a species of spiritism.

The shaman is either a professional practitioner of his cult, or he may be a private individual whose addiction to the ritual is confined to the family circle. And the theory that Shamanism partakes of the character of necromancy rather than of religion

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proper is strengthened by the circumstance that its ministers may also be Catholics or Buddhists, or attached to the Greek Church. Their necromantic art is, in short, a thing absolutely apart from their religious belief.

Sometimes the office of shaman is hereditary, but in any case the gift of supernatural vision, of mediumship, so to speak, is an essential qualification for shamanhood. Strangely enough, nearly all the best Russian authorities on the subject agree that a neurotic condition in the shaman is necessary to success. That condition is, of course, a well-known accompaniment of the gift of mediumship. The Siberian spiritualist is grave and reserved; he is, indeed, almost taboo to the people at large, whom he seldom addresses, but among whom he has great influence. Often among the civilized the nervous diathesis creates the recluse.

Many women adopt the shaman's art. These are not unusually persons of hysterical tendencies. "People who are about to become shamans," says Jochelson, "have fits of wild paroxysms, alternating with a condition of complete exhaustion. They will lie motionless for two or three days without partaking of food or drink. Finally they retire to the wilderness, where they spend their time enduring hunger and cold in order to prepare themselves for their calling."

When the shaman accepts the call he also accepts the guardianship of one or more spirits by whose means he enters into communication with the whole spirit world. In this he resembles our own spiritualists, who are usually under the guidance of at least one, and sometimes as many as four or five, controls. But the shaman receives his call through the agency of some animal or plant or other natural object, which he encounters at the critical period when he is meditating on the life shamanic. This is, of course, precisely what the Red Indian does when he goes out to seek his totem, and it seems to me as if this analogy might throw a very considerable light upon the nature and origin of Totemism, regarding which there is at present great dubiety in scientific circles. Totemism, we know, has a root connection with spiritism, and is also connected with ancestor-worship. The spirit often appears and addresses the would-be shaman, precisely as does the totem among the American tribes.

Although most shamans are nervous subjects, the practice of Shamanism invariably acts upon them as a definite cure for the affliction. Physicians are never tired of warning neurotic persons to beware of the occult, as "that way madness lies." But native tradition is eloquent of the dangers which attend

the practice of the shamanistic art. It is said that any lack of harmony between the shaman and the spirits is certain to be fatal. We are told that the spirits are "cantankerous," and that any disobedience on the part of the shaman is visited with swift and terrible punishment. This, of course, is quite in accordance with the general belief of barbarous peoples that all spiritual beings are capricious and vindictive.

The training of a shaman usually lasts for two or three years, and is arduous in the extreme. The mental part of his graduation consists in getting into touch with the "right" spirits, that is, the guardian spirits who are to control the medium during his career. "The process of gathering inspiration during the first stages," says Jochelson, "is so severe that a bloody sweat often issues on the forehead and temples. Every preparation of a shaman for a performance is considered a sort of repetition of the initiative process." The physical training consists of singing, dancing and drum-playing. This latter business requires considerable skill, and a prolonged course of practice is essential to success in it. One shaman told Sternberg that before he entered upon his vocation he was exceedingly ill for two months, during which time he remained unconscious. In the night he heard himself singing shaman's songs. Then spirits appeared to him in the shape of birds, and one in human form, who commanded him to make a drum and the other apparatus of the art.

Three kinds of spirits are associated with the Yakut shamans. These are the amagyat, the yekua and the kaliy. All shamans must possess the first. The second are more obscure, and appear to be what is known to students of folklore as spirits of the "life-index" type, that is, souls closely associated with the welfare and continued existence of the individual. These are carefully concealed from the vulgar gaze. "My yekua," said one shaman, to Sieroszewski, "will not be found by anyone. It lies hidden far away in the mountains of Edjigan." These yekua almost always take on an animal incarnation like the familiars of European witches, and the meaning of the word—"animal-mother"—seems to give them an affinity with the totemic spirits. If the yekua dies the shaman dies. The *kāñany* are mere demons, obsessive or possessive.

Among the Yakuts a definite ceremony attends the consecration of a young shaman. One of the older among the brotherhood leads the youth about to be initiated to the top of a high mountain or into a clearing in a forest. Here he dresses the young man in ceremonial garments, gives him a shaman's rattle, and

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places on one side of him nine chaste youths and on the other nine chaste maidens. Then he commands him to repeat certain words. He tells him that he must renounce all worldly things, and instructs him as to the dwelling-places of the various spirits to whom he is about to consecrate his life. An animal is then sacrificed, and the novice is sprinkled with its blood. This constitutes the primary ceremony, but there are nine in all, and of these only a small proportion of the brotherhood undergoes the whole. Some of the later ceremonies are very involved, and have evidently the cumulative practice and ritual of many ages behind them.

Among the northern Siberian tribes the shaman combines the offices of priest, medicine-man and prophet. In the south the shamanic brotherhood is divided into "black" and "white" shamans, the first class acting as the mouthpieces of the evil spirits, and the second as mediums between the beneficent spirits and mankind. The white shamans take part in marriage ceremonies, fertilization rites and the curing of diseases, but the black are not necessarily malevolent, and frequently employ their powers for good. Again, all shamans are divided into "great," "middling" and "little," according to their powers. Women among the southern Siberians are nearly always black shamans, the reason given for this being that their sex is more predisposed to the dark side of the occult arts.

It is now time to give some examples of the shaman in actual practice. In Northern Siberia, where more primitive influences naturally hold sway, and the ritual is more simple, the shaman commences operations by putting out the lights of the house in which the manifestations are to take place, and begins to beat his drum softly. Soon the muffled beat grows stronger, and is accompanied by a song in which he imitates the howling of the wolf and the voices of the other animals which are his guardian spirits. These, by the aid of ventriloquial power, say some authorities, he "throws" to various parts of the room, but, strangely enough, the sound of the drum is also heard, now behind, now in front of, even beneath the feet of, those who are gathered to hear him. Then the sounds of the drum and singing suddenly cease, the lamps are re-lighted, and the shaman is found to be in a deep trance, in which he utters words of prophecy or acts as the medium of the spirits. He remembers nothing of what happens during the séance, and indeed the language in which the spirits speak is, as often as not, that of a tribe with which the medium is unfamiliar. Jochelson tells of a Tungus shaman whose spirits were of Koryak origin, and who declared that although

they spoke through him in that tongue, he was ignorant of the meaning of what they said. "At first," writes Jochelson, "I thought he was deceiving me, but I had several opportunities of convincing myself that he really did not understand any Koryak."

Sieroszewski gives a vivid account of a séance at which a Yakut shaman presided, and the object of which was to cure a sick person. The preparations were made at dusk, the floor of the hut was carefully swept, and those who were to witness the ceremony ranged themselves along the walls, the men on the right and the women on the left. The shaman, who was secured to the onlookers on either side by strong cords, "lest the spirits should carry him away," unwound his plaited hair, muttering the while. His eyes were steadily fixed upon the fire, which was allowed to die out.

The room was now almost entirely dark. The shaman put on his wizard's cloak. Then he was given a pipe of narcotic tobacco, at which he puffed for a long time, inhaling the smoke. A white mare's skin was placed in the middle of the room and the shaman asked for water. This he drank, and going to the centre of the room, he knelt, bowing solemnly to all four points of the compass, and sprinkling the ground about him with some of the water which he had retained in his mouth. A handful of white horsehair was then thrown on the fire, putting it quite out. The audience scarcely breathed, and only the unintelligible mutterings of the shaman could be heard. Then the silence was broken by a loud yawn "like the clang of iron," followed by the piercing cry of a falcon. The drum was once more beaten gently and with a sound resembling the humming of gnats on a summer's day. The music swelled until it reached the highest pitch, the small bells on the tympanum jingled, a cascade of strange sounds fell on the ear. Silence came once more, to be broken shortly by the chanting of the shaman invoking the spirits, the Mighty Bull of the Earth, the Horse of the Steppes. Wild shouts and meaningless words followed. Communication was now established with the spirits. The amagyat came down. The shaman rose and began to leap and dance in wild excitement, first on the white horse-skin, then in the middle of the room. Wood was quickly piled on the fire and the shaman was seen dancing in wild gyrations, those who held him with the cords having the greatest difficulty in adapting their movements to his. More and more maniacal he grew. "His fury ebbs and rises like a wave. Sometimes it leaves him for a while, and then, holding his drum high above his head, he solemnly and calmly chants a prayer and

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invokes the spirits until the cause of the sick person's illness is revealed by them."

We do not find the shaman while in his state of trance taking on the personality of a deceased human being, as so commonly happens among our own practitioners of Spiritualism. And this appears to be one of the salient differences between Shamanism and Spiritualism, that the first is purely spiritistic, that it is devoted to communication with spirits other than human in their nature, while the second is employed for communication with the human dead, who can be identified, and whose personality is a matter of proof. That all spiritualists sooner or later come into touch with spirits other than human who often maliciously impersonate the dead is likely enough, and I think that an intensive examination of such barbarous systems of spiritism as Shamanism and its equivalents in other countries would enlighten spiritualists concerning the nature of these non-human entities and furnish them with such data as would safeguard them from confusing the true dead with those who simulate them.

Or it may be that the spirits which manifest during ceremonies of the shamanistic class and at similar barbaric functions of the kind are of that evidently numerous and irritating variety known to the student of the occult as poltergeists. Regarding the actual existence of the poltergeist, I do not suppose that anyone unaffected by the "credulity of incredulity" has a remaining doubt. The columns of our daily newspapers are all too eloquent of his ubiquity. He haunts the borderland betwixt the planes of this life and the hereafter, ever on the look-out for an opportunity to manifest. What he actually may be it is surpassingly difficult even to guess. Perhaps he is an earth-bound human spirit; indeed, there is good proof that in many instances he is actually of that class. Again, and there is equally good authority for saying so, he may be a tricky elemental, void of responsibility. Whichever he be, he is invariably mischievous, malevolent, if relatively harmless. And in nothing is he so malevolent as in his desire to simulate the spiritual personalities of those human departed who are not as he.

What data, then, do we possess for discrimination between such spirits as are manifested during shamanistic rites, elementals, poltergeists and the like, and those departed with whom communication is desired? Of course, there are tests of personality upon which they cannot infringe. But there is, it seems to me, another which may be employed with good results so far as such spirits as manifest during barbarous rites are concerned. These rarely,

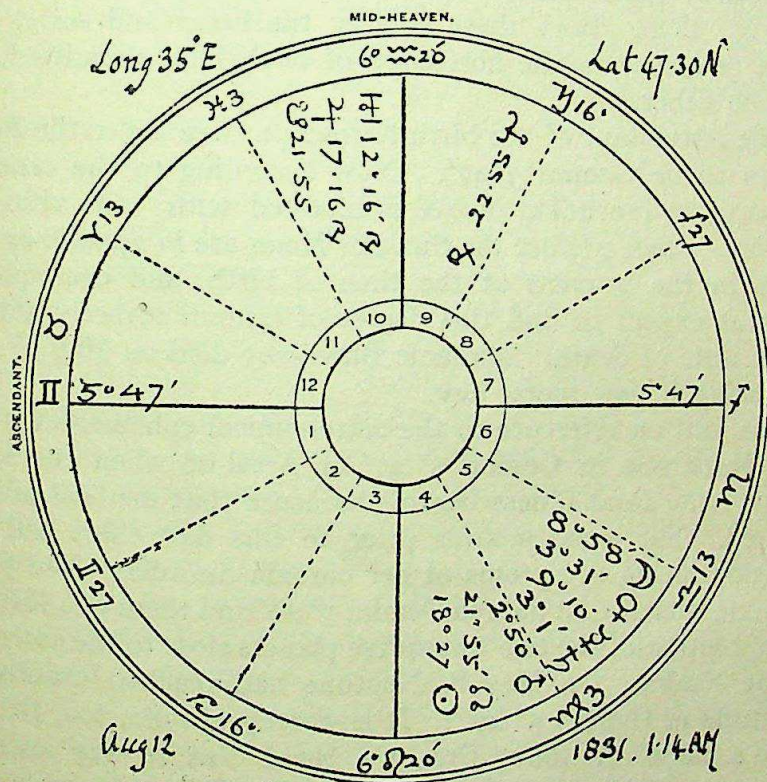
if ever, make their presence known outside the boundaries of the races among whom they habitually manifest, and to whom, in a manner, they appear to be attached. Regarding the truth of this statement there is the most abundant proof. Like those who evoke them, they seem to know little or nothing of the greater world, though in the case of those barbarous races who have been brought into touch with civilization, such as the Kafirs or the Red Indians, and whose outlook has been thus widened, there is a tendency to get *en rapport* with civilized circles, as every spiritualist is well aware. Of the manifestation in civilized circles of spirits connected with the lesser known and developed human races, surprisingly few examples are on record. But our immediate spiritual atmosphere possesses such entities of its own, and these, I do not hesitate to say, are of the poltergeistic type. I have shown in a previous article published in the OCCULT REVIEW some two years ago, that the poltergeist seldom, if ever, deserts the place of his first appearance, his native habitat, as it were. Thus the poltergeist who tormented the Joller family and, despite the most rigorous police measures for their protection, eventually drove them from their home in Switzerland in 1862, spoke in the local dialect, as did the similar spirit who troubled an Ayrshire family in the seventeenth century, and numerous other cases of the kind could be instanced. If the poltergeist is an earth-bound spirit, he would thus appear to be bound also to a single locality. It seems to me, then, that it would be well, if spiritualists desire to guard against simulation, that they should take the precaution to discover whether any local peculiarity or similar distinction can be traced in their communications from those spirits who allege a more distant origin.

Shamanism and its equivalents are, then, as Andrew Lang averred, the evocation of spirits of the poltergeistic class, who will adopt any high-sounding name or title one chooses to accept, if he be sufficiently credulous, whether it be "Great Horse of the Steppes," or Marcus Aurelius. Before the spiritualist is certain of the reality of his communications he must eliminate the poltergeist, and to eliminate him successfully he must know him for what he is—the bugbear of the upright student of the occult, who, in too many instances, neglects the consideration of those spiritistic cults which alone can throw light on the difficulties and dangers of his high calling.

HOROSCOPE OF MADAME BLAVATSKY

BY SEPHARIAL

SOME years have elapsed since the death of Madame H. P. Blavatsky in 1891, and it is not now possible to refer to any records other than those which are contained in Sinnett's *Incidents in the Life of H. P. Blavatsky*, but I am able to say from personal interview with H. P. B. herself that she was born on the night of July 30, 1831, or in the small hours of the 31st.



Accordingly I had made reference to a horoscope set for 1.43 a.m. local time of August 12 (New Style) wherein Cancer 13° was rising. Latterly, under the suggestion of the Editor of the OCCULT REVIEW, I have made more particular research in the matter and find that the birth probably took place somewhat

earlier, namely, at 1 h. 14 m. a.m. of August 12, 1831 (local time) or G.M. time 10 h. 54 m. p.m. of August 11.

At this time I find 11 $5^{\circ} 47'$ rising at Ekaterinaslav, where Madame Blavatsky was born (long. 35° E., lat. $47\frac{1}{2}^{\circ}$ N.), and the horoscope is fully set forth in the accompanying figure.

It seems incumbent on me to verify this horoscope. I may confess at the outset that I have made reference to the now generally known Lunar or Prenatal Epoch, which I find to have had place on November 2, 1830, at local time 3.32 p.m. or G.M.T. 1.12 p.m. of the same date, when Aries $8^{\circ} 58'$ was rising. This was the opposition point of the Moon's longitude at birth, the Moon at that event being increscent and below the horizon. I have also made reference to the less known Solar Epoch which formed the subject of a demonstration before the British Astrological Society some months ago. This latter epoch occurred on May 27, 1830. Both these epochs, the lunar and solar, have direct reference to the horoscope of birth here submitted, and to none other.

The Ascendant of the birth horoscope, here called the *Radix*, is seen to be Gemini $5^{\circ} 47'$. Now according to the canon of Ptolemy the ascending degree is invested with "the vital prerogative," since neither the Sun nor Moon are in aphetic or vital places in the heavens at the time of birth, and consequently we must expect to find this degree of Gemini severely afflicted at the time of death. Madame Blavatsky died on May 8, 1891, this being a new moon day.

We find on reference to the astronomical ephemeris for 1891 that Mars was in Gemini $5^{\circ} 47'$ on April 28 when the symptoms of the fatal illness became so acute that medical aid was enlisted. For some months prior to this date there had been no aggravating symptoms of her chronic disorder. The planet Neptune was at that date in Gemini $5^{\circ} 26'$ and there was therefore a conjunction of the two disruptive planets close to the ascendant of the *Radix*. On May 8, Neptune had reached exactly the longitude of Gemini $5^{\circ} 47'$! It is worthy of note, too, that the Moon's node or the "Dragon's Head" as it was anciently called, was in Gemini $6^{\circ} 28'$ on May 8. This at once suggests the dominant astral indication of death.

This is found to be an eclipse of the Moon which happened on November 26, 1890, and which fell in Gemini 5° , close to the radical ascendant. The eclipsed Moon was conjoined with Neptune, then retrograding in Gemini $5^{\circ} 23'$. The subsequent transits of Mars and Neptune over the place of this eclipse doubt-

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less acted as exciting causes or as I would prefer to call them, current indications.

Looking at the horoscope of birth as thus presented, we find Mercury to be ruler of the nativity inasmuch as that planet is associated with the sign Gemini. The first decan or ten degrees of this sign is ruled by Jupiter. Mercury is found to be in the sign Virgo and just separating from a conjunction with Saturn and Mars, which were together at the birth. It is no wonder then that Madame Blavatsky was "gifted" with a volcanic temper which, when in active eruption, was altogether terrifying and paralysing in its vehemence. But it must on no account be thought that this eruptive tendency found frequent or prolonged expression. On the contrary, the normal and natural disposition was one of almost childlike gaiety and gentleness. Madame Blavatsky was indeed a child of Nature and as full of variety as the sky in Springtime. Sometimes the most trivial incident would set her fulminating against everything in creation from A to Z. At other times, and generally, she was complacent and genial, and frequently joyous. Her laughter was something to be remembered, whole-hearted, open-mouthed and spontaneous. But her moods were kaleidoscopic, and none knew from one minute to the next what mind she would be in. I think that these moods are very clearly defined by the conjunction of Mercury with Mars (the petulant and explosive), Mercury conjunction Saturn (philosophic and sedate), Venus conjunction Moon (playful and joyous). Among other artistic qualifications Mme. Blavatsky had great ability in needlework (embroidery) and in music. Her piano touch was remarkably delicate and fluent, but only once did I ever hear her perform. Astrologically speaking there is a very strong indication of artistic faculty in the conjunction of Venus with the Moon in this horoscope.

That there was something of the reformer in the composition of this complex character is shown by the conjunction of Uranus and Jupiter in extreme elevation in the humane sign Aquarius, but the effort to "found the nucleus of an universal Brotherhood without distinction of sex, race, caste, colour or creed," was a Utopian idea that only went so far in effect as to add one more to the many existent creeds, to say no more than this. The presence of Cauda (the Dragon's Tail) with Jupiter and Uranus in Aquarius did not contribute an augury of unqualified success in this direction, albeit the conception was a most laudable one. A remarkable position is held by the planet Neptune in this horoscope, for it is in that division of the heavens which is related to

philosophy, religion and teleological subjects generally. H. P. B. had the telescopic vision and the telæsthesic sense. She early in life showed herself to be possessed of strange faculties and to be moved by mysterious forces. One of her earliest investigations of the super-normal and occult was that of modern Spiritism. I am not sure whether she knew the Fox sisters of Rochester, for she would be but 18 years of age when the "knockings" first began; but I know that she had many séances with the Eddys of Vermont and that her earliest experiences in this direction were of considerable extent and doubtless contributed largely to the phase of mind in which she indited *Isis Unveiled*. There remains only one other astral combination to consider. It is that of the Sun in conjunction with the Dragon's Head. For H. P. B., lifelong student of the occult and elaborator of one of the most remarkable systems of synthetic philosophy, this symbol stood for the Master, the spiritual Hierophant and incomparable Guru, who first inspired her young dreams and afterwards pervaded the whole continent of her protean mind. Her faith in him dominated her whole existence and inspired her every action. The great Confucius refers to the Sage as the Dragon and uses Caput-Draconis or the Moon's ascending node as a symbol of Wisdom in his *Shi King* and from him I have learned to regard this symbol as indicative of extraneous spiritual force whenever it is represented prominently in the horoscope. This force moulded the entire life of Madame Blavatsky and remained with her to the end of her existence. Her belief was that she was passing through the gates of Death only to be immediately transferred, by the occult process known as *Āvesham*, into the body and environment of a specially prepared *chela* or *shishya* of high attainments and great purity and strength of body, preparatory to a more extensive display of those powers of devotion and knowledge which she exercised so fully in her life as the disciple "Upasika." Who knows what foundation she may not have had for this belief? A soul of many facets, a child of many moods, she passed out with the changing of the Moon. It should be noted that in the horoscope for the lunar epoch the Moon was directed to the quadrature of the Sun, having just passed that of Uranus; while in the horoscope of the Solar epoch the Sun was in parallel to Uranus and Saturn at the time of death.

THE FRANKENSTEIN

By BART KENNEDY

OUR good friend man is as clever as paint. He is up to all kinds of tricks and dodges and games. He knows how to do this and that and the other thing. And he has changed the face of the earth so that if a troglodyte were to come back again the look of the landscape generally would puzzle him.

Yes, our good friend man is as clever as paint. No one can deny it. His brain is very large, and it sports many, many convolutions. He is cleverer than all the other earth-persons put together. He can motor through the air. He can make ships that hold as many people as do fair-sized towns. He can talk to people who are thousands of miles away as easily as if they were face to face with him. He can blow towns to smithereens in a moment. In fact, he can do all sorts of things.

Compared with him, all the other earth-persons must take a back seat. They are not in it. They are nowhere near it. They are not even on the map.

But—well, it has to be admitted that there is a “but” about this whole business, even as there is a “but” about everything. For the truth of the matter is that though our friend man is as clever as paint he is at the same time the most foolish of all the earth-animals. The most wooden-headed rabbit could give him cards and spades and beat him hollow as far as real wisdom is concerned. And as for the ass and the goose—why the ass and the goose are Solons when compared with him.

In this way: If one of these earth-persons knocks its head against a stone wall, it tumbles to the fact that knocking its head in such a manner is not the healthiest proceeding for it to indulge in. Not so, man. After knocking his head against the hardness, he will persuade himself that the hardness isn't hard at all. He will persuade himself that the hardness was in reality a softness and he will proceed to knock his head again and again against it till he knocks his silly brains out.

Take this business about war, for example. Man has been bumping his head against it for years and years. Indeed, he has been bumping his head against it since long, long before the Year One, and long, long before even that. It is the hardest

of all the stone walls—if one may be allowed to use a mixed metaphor to describe so silly a business—against which he bumps his head. But he keeps merrily on and on and on. And it looks as if he would keep bumping and bumping his head against it till he bumps himself out of existence altogether.

Rabbits, asses, geese and other people of this ilk don't go in for this sort of business. Even lions and tigers and other professionally ferocious characters don't go in for it. They don't lose sleep trying to find a more terrible method than usual for the working out of their mutual destruction. They have no cleverness, these people. Not at all. They know less than nothing about aeroplanes and films. But they know enough to give things that do them no good a wide berth.

The plain truth is that man won't face facts. His sinister gift of imagination impels him to believe the thing that is not and to disbelieve the thing that is. Animals have no imagination, or, if they have, they are wise enough not to use it. They take facts as they are. To them white is white, and black is black. They are neither subtle enough nor clever enough to see, as man sees, that at times white is black and black is white. No, they are not clever enough.

Why men see the same thing in an absolutely different way is one of the Chinese puzzles that makes life on this planet so interesting. Looked at from the surface point of view, one would be apt to think that it would be fairly easy for men to see the same thing in the same way. For men, taking them generally, are built on the same physiological lines. They have roughly the same kind of eyes. I admit that, to be quite exact, there are swivel eyes and squint eyes and various other kinds of eyes. But I contend that—roughly speaking—the eyes of men are much the same. And the difference between them—if difference there be—is certainly not great enough for two pairs of eyes to register that the same thing is at once white and black.

Men have much the same brand of senses. They have much the same brand of wants and desires and emotions and ambitions. If you take a broad look at them they are as much alike as peas and pebbles.

But they don't get on as well together as do the other varieties of earth-beings. They are always very much up against one another. When they are not killing one another off they are devising ways and means for still more effective ways of killing one another off.

Whether this is right or wrong, or good, bad or indifferent,

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is not for me to say. I do not know. And I don't suppose that I ever shall know. I can only remark that rabbits and geese and asses and other earth-peoples are wise enough not to make a hobby out of the assassination of one another. They don't know how to build aeroplanes or dreadnoughts—but they do know how to let one another alone.

And they do not continuously and persistently butt their heads against stone walls. If they perceive a fact, they do not waste such grey matter as they possess in trying to make out that the fact is not a fact. They let it go at that.

Where will man's cleverness lead man? I often wonder about this. I often wonder if it will lead him to his undoing. The old legends tell us of men whose power was so great that in the end it recoiled on them and destroyed them. I believe what these old legends tell of.

This cold and terrible power of intellect that has in it no balancing wisdom! Is it to be that it will come to pass in the end that it will destroy man and all his work and pomps?

LIKE AS A COIN *

By ALBIUS

LIKE as a coin, with service clipped and worn,
 The legend marred, the image all defaced,
 So are all thoughts in currency debased,
 And all old passions of their glory shorn.
 And as a temple Time hath put to scorn,
 Its grandeur rent, its glory scarred and waste,
 So are the palaces of song disgraced,
 And desolation crowns their columns torn.
 Yet let us mind the clipped worn thought once more,
 Purge the dim glory of its gathered dross,
 And bring some image of old splendour back;
 Build a new palace for the joy we lack:
 That Song, in pity for our years of loss,
 May come and dwell there as she dwelt of yore.

* From *In Divers Tones*. London: Stockwell. 3s. 6d. net.

TELEPATHY, CLAIRVOYANCE AND MEDIUMSHIP AMONG THE LOWER ANIMALS

By JOHN D. LECKIE

THAT some animals, such as horses, dogs and cats, have special powers of clairvoyance is well known. That their powers in this respect are superior even to those of human beings is universally attested by all those who have studied the subject. A dog will often whine and show the greatest terror when forced to enter a haunted room ; it is evident from his general attitude and behaviour that he often sees apparitions and hears sounds which are invisible or inaudible to human beings. The same is true of many other animals, though we seldom have a chance of testing their powers in this respect, except in the case of those that are commonly domesticated.

Moreover, among human beings clairvoyant powers are in general more developed among young children than among adults ; they are also on the whole more developed (though a few exceptions might be stated) among the ignorant, uneducated, and those who lead a simple and retired life than among the educated. In the same way, and for similar reasons, young children and people of simple and primitive habits are more easily hypnotized than the highly educated. In fact, it may be taken as an axiom that people are hypnotizable or subject to occult influences in inverse ratio to their degree of education ; and this accounts to a large extent for the great influence exerted by witches and sorcerers among savage races. The Maories of New Zealand, for example, assert that the occult powers of their "tohungas," which they so much dread, are powerless when directed against the white man. That the occult powers of the Maori tohunga are in no way imaginary can be attested by the writer ; such subjects as clairvoyance, mediumship and hypnotism are well known to and practised by them.

Children will see fairies which are invisible to grown-up people, but even such children, as they grow up, gradually lose their clairvoyant powers ; the fairies are seen, with advancing years, more and more faintly, until the power to see them disappears.

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altogether. Cases are not unknown of ghosts which are visible only to children and never to adults. In Eastern countries, as Egypt, it is a common practice for adepts to employ the services of young children under seven years of age as "scryers," to discover thieves and other criminals, by causing them to gaze into a drop of ink, a crystal ball, or any of the other methods usually adopted in scrying.

The case of the clairvoyant powers of very young children has been specially mentioned because, according to Darwinian theories (or rather principles, for they may be taken as proved) such children, in the natural process of evolution, retain traits which formerly distinguished remote animal ancestors of a lower grade of development, but which are lost before attaining adolescence. For example, a human baby, though weak in other motions, has proportionately a very strong grasping power, even from birth. Not only are the muscles of the hands and wrists well developed, but it knows how to use them effectively, grasping firmly any object that is placed within its reach. This grasping power is quite unnecessary to the young infant, but it was very necessary to its simian ancestors, for the young simians (just as modern monkeys) grasped with their hands the shaggy coating of their mothers, and were thus prevented from falling when she leapt from bough to bough. Another illustration may be seen in the mobile power of the toes of young infants, which are almost as freely movable as the fingers. Among lower human races, also, the power of grasping objects with the toes still survives to some extent; the writer has often seen the Indians of South America pick up small objects with their feet. If therefore, as there is reason to believe, the clairvoyant faculty is stronger among the lower animals than it is among human beings, then the strange occult powers of the young child are easily explained, as the persistent survival, in the chain of evolution, of ancestral traits.

The principle of telepathy is closely allied to that of clairvoyance; and that telepathy exists among many of the lower animals has long been supposed, though conclusive proof is naturally difficult. The simultaneous attraction of birds of migration to a given point, and at a given time, has been attributed to telepathic action; certainly this seems to be the only rational explanation of what is a rather strange phenomenon. Experiments have been made which seem to show that ants, bees and other insects possess the telepathic power. The antennæ of bees, for example, have been supposed, with every appearance of reason, to fulfil the same powers (and possibly others besides)

as the antennæ of a wireless plant. Certain it is that the antenna of the bee has a very complicated structure and connected with it are certain accessory organs the exact functions of which have never been discovered. The long and slender antennæ of beetles (in some cases of an exaggerated and apparently unnecessary length) seem to serve the same purpose. In some species these antennæ are longer than the body, and unless they serve for telepathic purposes, it seems difficult to account for their use or necessity. The writer has often watched beetles with long antennæ standing motionless for many minutes at a time, while they waved their long feelers in the same way as a sailor on a warship sends signals to others at a distance by waving flags. As no other beetles were in sight, it may easily be imagined that the insect in question was communicating with absent friends. Half a century ago such a suggestion would have been ridiculed, but the advance in the art of wireless telegraphy has opened our eyes to many things, and has brought into the world of natural science many phenomena which would formerly have been looked on as belonging to the occult world. Between wireless telegraphy and telepathy, for example, the connection is an obvious one; although not yet fully understood, the essential laws which govern both functions seem to be the same or nearly related. Ants and bees have been shown by experiments to be capable of informing one another when they have discovered supplies of food—even though the others may be separated by a great distance from the finders, and similar powers are claimed for snails and other animals. In the case of snails, some telepathic power would seem to be almost a necessity, on account of the proverbial slowness of their movements. Their horns, or feelers, at the extremities of which the eyes are situated, are known to be abnormally sensitive and may possess the same powers as the antennæ of insects. Again, certain species of fish have been shown to be possessed of some mysterious powers of communicating with their fellows at a great distance—a process which we have no means of accounting for except by the process of telepathy or wireless telegraphy, which is virtually the same thing.

All these are facts in support of which either proof or a good *prima facie* case can be shown. But when it comes to crediting the lower animals with powers of mediumship, there may be a tendency to reject such claims as absurd. Yet, if clairvoyance is possible among the lower animals (and that they possess such powers has been proved beyond doubt), why should mediumship

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be impossible? It is scarcely necessary to say that mediumship is merely a form of clairvoyance. Of course, animals have not the intelligence of human beings and cannot speak like them, but there is good evidence to show that they can be influenced by "controls" in the same way, and can make communications under spirit control by means of certain preconcerted signals, as pawing the ground, barking, neighing, etc., a certain number of times.

There is a case (recorded by Sir Arthur Conan Doyle) of a dog in Christchurch, New Zealand, which had a power of thought comparable not merely to a human being, but even to a clairvoyant; as when asked, it would bark out the number of coins in a person's pocket without seeing them. As a test, a half-crown was placed before him and he was asked how many six-pences were in it. He gave five barks, and four for a florin, but when a shilling was substituted he gave twelve, which looks as if he had pennies in his mind. Similar cases are recorded elsewhere—one of a dog in Germany which was able to spell out a very intelligent conversation by means of raps, and was even able to foretell the weather for several days in advance, a power also attributed to many animals, notably spiders.

When Sir Arthur Conan Doyle investigated the case of the New Zealand dog (which was a fox terrier, sixteen years old, and what is more remarkable, both blind and deaf) the result was not so satisfactory as many other previous tests, though the dog seemed much excited by Sir Arthur's presence, barking continually so as to make any test difficult. Nevertheless, the evidence of the dog's powers has been sufficient to satisfy eminent, qualified and impartial investigators.

Horses, from time to time, have shown powers which can only be explained as supernormal. A contemporary instance may be cited, that of the famous "clever Hans," a German horse which showed human powers of intelligence, being able to answer almost any question that could be counted out by raps or pawing the ground. Such exhibitions as that of a horse telling the time on being shown a watch, by pawing the ground a certain number of times, are not very uncommon, but in some cases at least there is reason to believe there is a simple collusion on the part of the exhibitor. In the case of Hans, however, the severest tests against fraud or collusion were imposed, and he emerged from the ordeal with flying colours.

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[The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have just been reading the OCCULT REVIEW, and wonder whether you could throw any light on some of my experiences. Once when I was in Russia, my husband, a geologist, was called away to report on a new oilfield. I was asked, with my sister, two little girls and a newly-born baby about a month old, to stay with some friends some miles away through the forest, so I locked up my valuables and engaged a watchman to guard the house for a fortnight. We were away about a week, when one morning I had a vision of a man breaking into my bungalow. After trying several windows and doors he got in, and I watched him as he passed from room to room taking everything of value. I knew the man's name. I awakened my sister, and told her of my vision, and gave her the man's name. So we decided to go home, and on reaching the bungalow my sister found everything as I had described it.

We were back to Cornwall after a terrible experience getting home from Russia, through the war and 100 degrees of frost, to find my favourite brother Harry fighting in France. I was in bed with influenza, and one night or early morning I was away in a battlefield, in the very midst of a terrible fight, and as I watched I saw some one who was very dear to me being horribly wounded, saw the terrible cuts across his face. I awoke and told my sister Katie. I said to her: "There has been a terrible battle, and Claude or Harry have been terribly wounded and cut up on the face." I could not rest or stay in bed and was up at the Camborne Post Office before it was opened, waiting to send a telegram to my husband, who was doing war work at the London University. About eleven o'clock an answer came back: "Quite all right, why did you telegraph?" Then, about five o'clock that afternoon, a telegram arrived from the War Office: "Capt. Tyack seriously wounded, condition dangerous." Two or three days later I found myself again with my brother Harry, and was with him as he passed over. I told my aunt, and she said: "Are you quite sure?" and I said: "I am quite sure he has passed over, as I was with him." On going downstairs we found the rest of the family overjoyed on opening a letter from the Chaplain in France saying every hope was being held out for Captain Tyack's recovery. They turned to me

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and, seeing my sad face, remarked: "Are you not glad? We thought you and Harry were everything to each other." I could not stand it, but ran away upstairs, as I knew only too soon they would hear the other news. Late that afternoon a telegram arrived from the War Office saying he had gone. My mother was heart-broken and could not give him up. One night my brother appeared to me, asking me to tell mother not to grieve, for he was happy and did not want to come back. Some weeks later I was alone in a room at the end of a long passage and I heard footsteps walking along the passage, and I watched the door open and there stood my brother. He said: "Lulo, Lulo." I cannot remember what he said. I only know he spoke beautifully and did not want to come back. I always feel that he is very near, especially at time of trouble or at the Holy Communion. He once said: "Wherever my body lies, my soul's home will be at Penpond's church" (his old village church), but I feel that he has followed me in far-off native churches where I have often been the only white person who worshipped there except our priest, all the others being Indians, Africans and Chinese. I write this, hoping that some one who has had a dear one who has passed over may be comforted in the knowledge that their dear one is really quite near to help us in moments of danger and trouble.

I have not time now to write of any more of my experiences, but if you care you are at liberty to publish this.

Yours sincerely,

MURIEL SARA.

PSYCHIC TRICKS AND SPIRITUALITY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I cannot discover what there is in Mrs. Besant's remarks on the "Himalayan Mystic" to cause "Vincit Veritas" to plunge off from the deep end. Mrs. Besant's comment only amounts to surprise that a member of the Occult Hierarchy should allow a stranger to see Him; a hint that the Masters may be adopting different methods towards the outer world, and the possibility that the coming of a Great Teacher may necessitate this change of policy. There does not seem to be anything in these remarks to cause one to raise hands of scandalized horror.

There is no suggestion that the Thibetan priest did not possess spiritual power as well as psychic faculties, unless one takes up the attitude that a man cannot possess both. But that would merely imply that H. P. Blavatsky was not spiritually developed, for *her* psychic "tricks" are notorious.

"Vincit Veritas" says one cannot imagine the Christ giving a "show" in Trafalgar Square. Nor can I imagine the Thibetan priest doing so. But in the New Testament, the Christ is represented as

performing His psychic wonders in public, much to the indignation of the Pharisees of His day. He did in the presence of rustics what He probably would not do in the presence of superior persons of the present time, just as a Vision of Healing appeared at Lourdes to an illiterate peasant girl and not to a cultivated lady of the French Court.

Psychic gifts as an end in themselves are undoubtedly a danger and a snare to the would-be occultist, but as the natural commitments of the occult growth of the soul, they are quite in order. And as regards occult development, Annie Besant has shown herself to be at least as spiritually advanced as anyone in the Theosophical Society by her unblemished record for honesty of purpose, her fearless courage, her gentleness to the bitterest of her foes, her patient endurance of injuries, her insistent appeal to the best in many of us, even the worst of us, and her tact. Qualities like these mark the spiritually developed, and in every "row" that has been in the Theosophical Society Annie Besant has shown in a clearer, nobler light than have her opponents.

We all know that we cannot always be fair to those we love, reserving as we often do our impartial judgment for strangers. Let "Vincit Veritas" forget his love for Annie Besant, and try to be fair to her.

Yours sincerely,

ERNEST V. HAYES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—While having tea the other day with some Theosophical friends one of those present read out to us the following extract from *The Young Citizen* of June last (edited by Mrs. Annie Besant and Mr. G. Arundale) as a "pen picture" of Vaivasvata Manu:—

"Our Manu is living in the Himalayas, not far from the house of the Lord Maitreya, and He comes sometimes to His great Brother's house. He is a magnificent-looking man, with a great beard rolling down His chest in glowing waves of brown shot with gold, and masses of glorious hair, mane-like, a lion-head of unsurpassable force and power. Tall is He, and of King-like majesty, with eyes piercing as an eagle's, tawny and brilliant with golden lights."

The extract was greeted by ribald laughter; in which I did not join, because I felt saddened at seeing printed "for the young" such a farcical and materialistic presentation of one of the deeply philosophical teachings of the Paurānas.

Vaivasvata Manu, in the Paurānic teaching, was the son of Surya (the sun), and was the "Saviour" of our race by causing to be built the Argha (Ark) in which he and the "Seven Rishis" are saved during the "Deluge," and which landed on Himavan (Himalayas) when the waters subsided.

I am not a Theosophist; but I have respect for much of the old Teachings of the East as being very inspiring and deeply spiritual.

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Such utterances in Theosophical publications as the one quoted, and Mrs. Besant's official identification of the fakir stated by Major Cross to have been met by him in Thibet as one of the Mahatmas, are, to an outsider like myself, insulting to the lofty ideals I had formed.

In the "pen picture" quoted no mention is made of the Argha in which the Vaivasvata Manu reached the Himalayas. Perhaps it is carefully preserved in a corner of His garden; or maybe its timbers were used for the building of His present house. Would Mrs. Besant please give us some more details? A sketch of the house, for instance, and whether He rides, walks or motors when going over to have tea with His Great Brother.

Yours faithfully,

TRUTH SEEKER.

To the Editor of the OCCULT REVIEW

DEAR SIR,—You have kindly allowed me so much of your valuable space that I shrink from intruding again. Mr. Leadbeater's letter in your September number cleverly reduces the issue between us to one of manners. I am, he says, "impertinent" and "rude." This is a well-known method of controversy which seeks to gain sympathy, otherwise undeserved, from faults in one's opponent. I regret the necessity of seeming rude enough to doubt Mr. Leadbeater's *bona fides* and can only plead in excuse that I have been polite to him for ten or fifteen years—ever since I came to the firm conclusion that he was trading on our credulity and politeness. Sometimes, in serious cases, it is necessary to take upon oneself the risk of unpopularity in order to stop deception, and protect the innocent. I dislike this rôle as much as anybody, but after much patient endurance, and seeing Mr. Leadbeater exalted to the threshold of divinity and accepted as an infallible leader of the Theosophical Society, I can stand it no longer. Having made my protest, I take whatsoever rebuke I deserve.

Yours faithfully,

WILLIAM LOFTUS HARE.

PERIODICAL LITERATURE

LIGHT is good reading very often in these days, and sometimes really suggestive in its more important articles, as, for example, a leader on the Divine Programme, in the last issue before us. We may not be in a position to agree that the world-scheme is drawn up on the other side of the veil, unless it is a reference to the Mind which rules in all ; but as there is one sense in which the things that are seen bear witness to those invisible so is there another in which the world about us is " a manifestation of a world out of sight," as our contemporary proposes. It is otherwise old doctrine enough, with the authority of great names behind it. It was enunciated by Ruysbroeck, after his own convincing manner, and in other terms by Saint-Martin, when he looked for a " grand morality " to explain and justify the parable of the cosmos. The fact is not perhaps realized by LIGHT, but to indicate that things without are a manifestation of things within or behind is to affirm that the universe is sacramental, an outward sign of an inward grace and power, and it is on such a basis that the deep understanding of Mysticism justifies the ways of God to men. Our human nature is sacramental in like manner, with a power and a grace behind it, in union with that which fills the whole cosmos—the " Divine in man " and the " Divine in the universe " of Plotinus. To affirm this is to say that God is all in all, though not in the sense of a shallow pantheism, but rather that of St. Paul and the essential truth of being. There are other papers of consequence. Mr. A. J. Wood finds analogies between the teachings of Swedenborg and ideas on spiritual substance in the Vale Owen scripts. The expanding influence of the Swedish seer and the growing recognition of his claims are a note of the present time in psychical and occult circles of thought. Mr. Leslie Curnow, who belongs—we believe—to a second generation of convinced spiritualists, examines the position of Richet in respect of psychic facts and the several modes of their interpretation. Some telling points are scored, and we are in concurrence generally speaking ; but we do not feel that full justice is done to the transparent sincerity of the great French physiologist. Finally, there is an excellent paper on Science and the Spiritistic Hypothesis by Mr. E. W. Hornung, who does good service to his standpoint by reciting notable instances of contributions to important scientific facts on the part of mere laymen—for example, the young curate who first observed the transit of Venus and whose researches were acknowledged by Newton as things to which he was indebted. It is said with great truth that method is the distinctive feature of science, and that the faculty of conceiving and applying it is by no means restricted within academic circles.

THE INTERNATIONAL PSYCHIC GAZETTE publishes two letters which have passed between an American Biblical Scholar and Dr. Abraham

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Wallace on the subject of "the empty sepulchre" and the resurrection of the Christ of Nazareth. Assuming the historicity of the Gospel narratives, the point of fact is that on the morning of Easter the tomb was found empty. This is the corner-stone of the whole edifice of Christianity, the primary inspiration of the Pauline mission and the rock on which the faith of St. Paul was built: otherwise it was vain and void. The crucifixion apart from the resurrection was an event without consequence. Whether, in the words of Matthew Arnold, we can "do with" Christianity depends on whether or not we can do with the resurrection narratives, and there is no need to say that advanced minds of the present age—meaning those who would cleave to Christianity—can no longer accept them in the old sense of the Churches and their official doctrine. Dr. Wallace offers an explanatory hypothesis of the events which will be new to most readers, namely, "that Jesus was able to and . . . did dematerialize" His physical body. On the point of possibility the evidence cited is not that of phenomena familiar by repute in modern Spiritism, but "the history of Eastern occultism" concerning "Great Souls—Mahatmas"—who can materialize their bodies and dematerialize them at will under certain conditions." It is suggested that this is "known" to students of the history in question. As the authenticity of such stories may be more dubious than those of the Gospels, we are content to note only the proposition of Dr. Wallace as an individual point of view. To the grade of adeptship postulated by such a performance the resurrection of the physical body does not seem more difficult, and appears on the whole as the simpler of two marvels. The communication of Dr. Wallace is interesting from other points of view: in his opinion (1) the Greek word translated "only begotten" may be rendered alternatively "only become," thus—we presume—presenting the Christhood as a state attained; and (2) the Greek phrase which is translated "resurrection" does not mean "rising again," but rather "rising out of death." In conclusion, we are glad to be reminded of St. Mark xvi. 12: "After that He"—Jesus—"appeared"—or manifested—"in another form," which is pregnant for the hypothesis of Spiritism. He could be taken for a gardener by St. Mary Magdalene; He was unrecognized by the Apostles, to whom He came on more than one occasion, until He declared Himself; and once—but once only—He was seen in the radiant body—that is to say, at the Transfiguration on Mount Tabor, prior to the mystical death on Calvary. It is to be feared that the resurrection narratives remain an unsolved problem for those who regard them as historical unless they are taken at their face value, according to official Catholic doctrine.

LA REVUE SPIRITE, in common with other magazines and journals, including LA VIE D'OUTRE TOMBE, LE SPIRITISME and THE INTERNATIONAL PSYCHIC GAZETTE, have devoted some space in their recent issues to an International Spiritist Congress called to meet at Liège during the last days of August. It is therefore an event of the past,

but reports of the proceedings are not as yet to hand. We may note, however, that it was convoked under the auspices of *L'Union Spirite Belge*, a group of considerable activity, and that generous financial help has been forthcoming from English friends. The Honorary Presidents were Sir Arthur and Lady Conan Doyle, and many leaders of psychical research were expected from Great Britain, continental countries, and one also from America. *LE SPIRITISME*, which is of recent foundation, and appears at Liège itself, has notes on the threshold of the Congress, which it regards as a sign of vitality, and a special article arising therefrom on the principles of Spiritism. We observe with interest an expression of profound regret on finding that in the programme of the Philosophical Section, the recognition of the existence of God has been placed last among the subjects put down for consideration. It is said rightly that this is and must remain "the primordial basis of all Spiritualism, and thus of Spiritism as well." Our contemporary goes further, however, and desires that the Congress should devote its attention also to the tripartite nature of man—*corps, physique, perispit* (astral body) *et Esprit*—and the question of reincarnation. It follows that, like the majority of French psychic periodicals, *Le Spiritisme* is an exponent of the theories of Allan Kardec, and is therefore another testimony to the extent of his influence after over half a century.

PSYCHICA fulfils with considerable success its imposed programme of research upon the problems of the human soul in many phases of its manifestation. Unfortunately for itself and for readers, it seems to know nothing of the research which is performed within the soul by the way of the mystic life, the reason being doubtless that the following of this path brings forth no objective signs and wonders but manifestations of grace only and the light thereof. The last issue is notable in several respects. There is firstly a suggestive correspondence between Dr. William Mackenzie and M. Edouard Duchatel, who has written on vision at a distance. In the latter's opinion all our psychic intuitions come from the intellectual atmosphere in which we move and live. It is a taking speculation, but has been made familiar long since, in another manner of language, by the *philosophia occulta* of Eliphas Lévi, his reveries on the Astral Light as the universal receptacle of forms, the universal glass of vision, and on the so-called Kabalistic Light of Glory. Dr. Mackenzie carries further the considerations of his friend, and affirms that there is but one real individuality, being the general community which composes all living beings—an alternative formulation apparently of the Grand Man of Swedenborg. There is secondly an account of occultism among the Mohammedans, and it contains several examples of successful magical practices, though the compiler seeks to distinguish them from the old ceremonial workings. Finally, in a study of psychic phenomena belonging to the sixteenth century cases are cited from the *HISTOIRES PRODIGIEUSES* of Belleforest and the *PSYCHOLOGIE* of Taillepied which

are substantially identical, *mutatis mutandis*, with things innumerable among records of the present day, and most especially with those which are brought together from month to month in the pages of *LA REVUE SPIRITE* by Camille Flammarion. *PSYCHICA* continues to print its studies of animal psychology. They have been mentioned on previous occasions in these pages. There are several stories of dogs in the present issue, all good reading, and some quite remarkable.

The *REVUE MÉTAPSYCHIQUE* in its last issue is chiefly a record of investigations. There is firstly an account of séances held at Warsaw and at the International Metapsychical Institute of Paris with the medium Jean Guzik, of whose powers there have been previous records. The second is a detailed analysis of experiences with a new medium, Maria Vollhart, published by Dr. Schwab of Berlin and extending over a period of two years. It is accompanied by important illustrations showing ectoplasm issuing from the medium's mouth. The other phenomena registered include the opening and closing of locked doors, movement of inert objects, numerous levitations of the medium under conditions described as those of perfect control, so-called spirit lights, and cases of stigmatization, being imprints on hands, face and neck, causing considerable suffering and even the flow of blood. M. René Sudre, who signs the account, considers that the mediumship of Maria Vollhart seems perfectly established, though all conditions of control were not secured—presumably, in certain cases. Dr. Osty discusses foreknowledge of events particular to individuals and also of the future in general. As the result of researches, he concludes that prevision in the first case is comparatively frequent, but in the other exceedingly rare. Finally, there is a brief comparison of certain ectoplasmic phenomena with those of electricity.

LE SYMBOLISME recurs to the position, numerical and otherwise, of Latin Freemasonry, and cites some remarks of our own, arising out of its previous article. Proceeding further it discusses the problem of the alleged Masonic hand in the French Revolution, a charge which, in our own opinion—purely on the question of evidence—has been unduly pressed. *LE SYMBOLISME* affirms (1) that the *ancien régime* alleged the responsibility of the Order rather than acknowledge its own misdeeds; (2) that Freemasonry had no part at all in the explosion; (3) that it was loyal to the Throne; and (4) that English Brethren will do well to reflect hereon. It is testified further that at this day Freemasonry in France is not conspiring against the Republic, in Belgium against its King, or doing otherwise than defend pacifically the Italian Law and Constitution. The last suggestion is that the Mason must be judged by constructive work accomplished, that apparently he is so justified under the obedience of the Latin Rites, whereas the national life of Great Britain would not be affected by the extinction of English Freemasonry. What is it that is doing in Latin obediences to warrant this high claim—what part of God's work in the world and in the everlasting soul of man?

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ZOROASTER, THE GREAT TEACHER. By Bernard Springett. (Mystics and Occultists Series.) London: William Rider & Son, Ltd. Price 1s. 6d. net.

Of all the founders of the great world-religions, none is so little known to the general reader as Zoroaster, or Zarathustra, the great Magian of Persia. Compared with his illusive personality, Buddha and Mohammed—and, perhaps, even the Chinese sage Confucius—seem familiar as household words. Their legends have been told and re-told; their figures stand out against the background of the past in clear arresting outline. Zoroaster, though no one disputes his right to be numbered with them as one of the noble company of world-teachers, remains little more than a name!

How are we to explain this strange inconsistency? Mr. Springett, in his *Introduction*, suggests one undeniable reason for it: the scarcity of brief popular accounts of Zoroaster's life and teaching.

Mr. Springett himself, in this careful little treatise, has come to the ordinary reader's aid. The chapters in which he relates the life of the Prophet of Iran, from his legend-aureoled birth and boyhood to his sublimely terrible death at the hands of the Turanian invaders, beside his own fire-altar, and surrounded by his own faithful priesthood, show how admirably Zoroaster's career lends itself to popular treatment; and how many of its incidents appeal to the imagination and to the human instinct for hero-worship. On the other hand, the serious student of comparative religion will find much of real value to him also. There are chapters on the Zoroastrian Scriptures, on Zoroaster's ethical teachings, and on the little-known Zoroastrian rites and ceremonies, with their symbolic meanings; while, in the final chapter, we are given some brief but representative selections from the *Avesta*, in which the points which Zoroastrianism has in common with the other great religions, as well as its own distinctive characteristics, can be noted.

Zoroastrianism, apart from its other claims on Western attention, has, we may remember, an especial interest for Christian thinkers in the influence it has so obviously exerted on the faith of Judaism, and, through that faith, on Christianity itself.

From their sojourn in Persia, the Hebrews brought back an increased belief in the existence of spiritual creatures. In the Gospel story of the coming of the Wise Men from the East to worship at Christ's cradle we are very near to Zoroaster, and to that strange prophecy of a teacher and world-saviour who, as his own followers believed, should come after him, and be "manifested by the leading of a star." And the glorious symbolism of the *Apocalypse* of St. John, with its prophetic vision of Satan finally beaten down under our feet, and God and the Lamb enthroned for ever among righteous souls and heavenly beings, may be instructively compared with the Zoroastrian view of the end of the world, as given in an Avestan psalm, quoted on page 47: "When at the end *Asha* (Righteousness) shall have cast down the *Druj* (Satan), when the day of immor-

talities shall have made that final separation between mortals and demons . . . then will mount upwards towards Thee, a mighty hymn of praise, O Lord."

Altogether, this is a very valuable and much-needed addition to the Mystics and Occultists Series, and will open, for many of us, the door of yet another treasure-house of mystic thought and occult learning.

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Three Volumes of a Series entitled THE WORLD AS POWER, by Sir John Woodroffe. Vol. I, *Reality*. Vol. II, *Power as Life*. Vol. III, *Power as Mind*. London: Luzac & Co., 46 Great Russell Street, W.C. Price 4s. 6d. per volume.

In the series entitled *The World as Power* Sir John Woodroffe succinctly explains the general principles of the Doctrine of Shakti, according to Hindu philosophical thought. In the first volume, *Reality*, he proves conclusively that Hindu philosophy, rightly understood, does not make its devotees impracticable, nor does it cause them to lose their "grip on reality." On the contrary, it is a form of Realism, since "Indian thought affirms the truth (in its grade) of experience, whether empirical or transcendental," being based on *Shruti* or revelation. The Doctrine of Shakti or Power is, in fact, just what is needed by the Hindus to balance their lack of dynamism. Careful observers will have noted that Indians as a race do not possess the vivid self-consciousness which is the property of the average European. This fact explains, on the psychological side, why India has been ruled for so long by the English. But the Doctrine of Shakti points to the path the Hindus must tread in order to unfold the full resources of individuality which alone will enable them successfully to cope with the problems of the physical world. Hindu philosophy does not draw a hard and fast line between "appearances" and "things in themselves," but shows that all *experiences* on any plane whatsoever are both real on their own planes and proceed from realities which exist independently of the percipient. The Hindu denies the assertion of the Buddhist, that the reality of the world is its perceptibility. In an *epistemological* sense, therefore, the Hindus are Realists, though in the *metaphysical* sense some of their systems, such as the Sāṅkhya and Vedānta, may be called Idealistic. Sir John shows further that the various Hindu systems do not really contradict each other, but that they constitute different forms of approach to Truth and that they satisfy the needs of different temperaments.

In the second volume, *Power as Life*, he explains that the Hindus regard all matter, both living and inert, as possessing life in some form, and that the distinguishing characteristic of living matter is found in *freedom* or *individuality*. Life is a Power or form of consciousness which directs matter; matter and mind, which are continually in motion, being regarded as the manifestation of the Power of Consciousness. "All is essentially unmoving Consciousness veiled in varying degree by continually moving Mind and Matter." There is also a brief description of Prāṇa, the Vāyus, the Chakras and Tattvas and their functions.

Power as Mind (Vol. III) is perhaps the most intensely interesting volume of this excellent series. In it the author very clearly differentiates between the Western and Eastern views of Mind and Consciousness, and

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presents the Hindu position with a lucidity which is as fascinating as it is admirable. Chit or Pure Consciousness is shown to be the fundamental substance of Mind and Matter, the mutual ground which makes their interaction possible. Mind is unconscious in the sense that it is or can become an object of consciousness; consciousness is not, as in the West, an attribute of Mind, but Mind is a restriction, a veil of consciousness. Mind (as *Antakharana*) "has a limited extension, that is, it is a thing of finite dimensions . . . a kind of 'Radiant Matter.' . . . It actually goes out like a ray to the object of perception, envelops it, and takes its form." Mind, being "the revealer of Consciousness, is the highest manifestation, in various degrees of the Supreme Power."

In producing these excellent volumes Sir John Woodroffe has rendered a most valuable service both to the advanced student of Philosophy and to the layman. He writes with power, knowledge and lucidity—three rare qualities in authorship!

MEREDITH STARR.

A DICTIONARY OF THE SACRED LANGUAGE OF ALL SCRIPTURES AND MYTHS. By G. A. Gaskell. 9½ in. × 6 in., pp. 842. Allen & Unwin, Ltd. 1923. Price 42s. net.

THE distinction between dictionaries and encyclopædias has been so far ignored for the excellent reason that no such distinction has been made by most of the compilers of the works referred to. But it is a very clear one nevertheless, and one which should be borne in mind: a dictionary defines and an encyclopædia explains.

The great difficulty of compiling correct guides to religion, occultism, mythology, and the like, is shown by the scarcity of such works before the latter half of last century.

Reference must be made to the pretentious *Encyclopædia of Superstitions, Folklore, and the Occult Sciences of the World* which appeared at Chicago (1903) in three weighty volumes. In the same category, though rather higher in it, must be placed Mr. Lewis Spence's *An Encyclopædia of Occultism* (Routledge 1920). This work, for certain sections of its subject, very largely derives, and frequently borrows in a wholesale manner, from Gaule's *Magastromancer* (1652) and from the volume entitled *Occult Sciences* in the *Encyclopædia Metropolitana*, which was published, its second edition, in forty volumes, from 1848–58. A companion volume to Mr. Spence's is Professor Canney's *An Encyclopædia of Religions* (Routledge, 1921), which is serviceable though of an elementary character. A similar book is the American *A Dictionary of Religions and Ethics* edited by Shailer Mathews and Gerald Smith and published in England in 1921. Leaving on one side such specialized works as Mr. Waite's invaluable *A New Encyclopædia of Freemasonry and of Cognate Instituted Mysteries* (William Rider & Son, Ltd., 1921, 2 vols.), we are left with the *Index to the Sacred Books of the East* (1910), which is the most valuable guide to Oriental religion and mythology that we possess, and with the *Encyclopædia of Religion and Ethics*, which came out in twelve volumes from 1909–21 (the index volume is in preparation), and is incomparably the best work of its kind and the model for all such publications.

Turning to the work under present consideration we find that this *Dictionary of the Sacred Language* is neither the one nor the other. Mr. Gaskell believes in original verbal inspiration and that, in accord with

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this theory, it is possible to trace underlying all religion and mythology one uniform language of symbology. To accept this statement, without necessarily accepting the postulate on which it is founded, is not difficult, and it has indeed been widely accepted since Max Müller's dictum on the subject, which Mr. Gaskell quotes on his title-page. It would have been possible for Mr. Gaskell to expend the great labour he has devoted to the subject by tracing this underlying symbology through those parts of occultism which are more or less recognized as genuine. But he has rendered his large tome almost useless for scientific purposes by incorporating into it all mythology, etc., whether accepted or not. Apart from this his method of classification is remarkable; to take one quite typical example, we find under "Job" thirteen lines of very abstract definition followed by two pages of quotation and comment and, most remarkable, forty-three cross-references. Often Mr. Gaskell's method works out even worse: under "Mythology," for instance, we find a very short article followed by over fifty cross-references. As it is impossible to ignore these cross-references, since they were evidently put there for some purpose (though one by no means clear), the *Dictionary* (*sic*) is thereby invalidated for all practical uses. This is not to say that it is valueless, for the immense reading the result of which can be seen in the innumerable quotation (there are far too many of these from R. J. Campbell), can be profitably made use of, but only in conjunction with more precise and scientific works.

THEODORE BESTERMAN.

MYSTICISM OF EAST AND WEST. By William Loftus Hare. Jonathan Cape. 352 pages. Price 10s. 6d. net.

No ill-considered disparagement of the vast amount of patient labour which has been devoted to the science of Comparative Religion and Philosophy is intended in the statement that most of the literature on the subject is unsatisfactory from the critical standpoint; for the field of inquiry is so wide, and so much of it still remains to be explored, that no one writer can yet pretend to do full justice to it. The work of criticism, in the true sense of the term, will begin to yield results of permanent value only when what may be called the historical treatment of the subject has been completed. As Mr. Loftus Hare remarks in his brief preface to the book now under notice, the synthetic stage will be reached as the work of many scholars in many countries is carried on from generation to generation. All that can reasonably be expected for the present is that the ever-growing mass of material placed at our disposal by the researches of the scholars shall be carefully sifted from time to time by those who have the peculiar gift of constructive imagination, so that broad conclusions shall begin to emerge and some general guidance be given for the course of further investigations.

For this difficult and responsible task of sifting, Mr. Loftus Hare is exceptionally well qualified. The range of his knowledge is astonishing; but what is even more remarkable is the freshness and consistency of his judgment. Whether he is dealing with Chinese Egoism, with Buddhism, with Neo-Platonism, or with Christianity, his comments are always cool yet illuminating. He does not profess to state explicitly a formal critical thesis; but these essays and fragments are obviously written with reference to a definite philosophical standard that is perhaps the more interesting because it is not persistently forced upon the reader

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in any rigid form. Indeed, the most valuable quality in Mr. Loftus Hare's work is the controlled flexibility of his thinking. He has that rare combination of poise and sympathy which is the indispensable part of a critic's equipment; and the effect of his book upon the general reader will be one of education even more than of instruction. No greater praise could be bestowed upon a work of this kind.

Mr. Loftus Hare defines the central thought of his book as being "that Religion is essentially a mystical process which has its roots deeply set in the metaphysical Life-Unity; that it rises and spreads, where it will and when it can, over the surface of human life, but that it meets with opposition at the hands of our Natural Egoism which, in its turn, is rooted in Life-Diversity." In tracing the recurrence of this thought through the author's pages, and in amplifying it according to his own lights, the reader will gain something more than the mere information, substantial as it is, which has been patiently gathered together in this book.

COLIN STILL.

OUR AMERICAN ADVENTURE. By Sir Arthur Conan Doyle, Author of "Wanderings of a Spiritualist," etc., etc. London, Toronto, and New York: Hodder & Stoughton, Ltd. Price 10s. 6d. net.

A BREATH of the west wind seems to ripple through the cheery pages of Sir Arthur's latest book. He is always on cordial terms with himself and the rest of the world, so something of this spirit must touch the souls of his readers, be they never so sceptical or so critical, while convinced Spiritualists will find themselves at home in tracing backward through modern developments the psychic line which had its most dramatic early manifestations in a little house in Rochester, U.S.A., some seventy years ago. Apropos this last, Sir Arthur urges that some fitting public memorial to the Fox Sisters should no longer be delayed. He pays a splendid tribute to the fine mediumship of Miss Ada Besinnet, concerning which he gives many interesting particulars. Of other psychics with whom he and Lady Doyle also had sêances, graphic details are related, leaving intelligent readers free to form their own opinions.

Materialism in all its protean aspects being mankind's most deadly foe, it is obvious that one who is hurling a veritable Thor's hammer at every form of it in his energetic spiritualistic propaganda, must be helping the cause of all that makes for the world's welfare. In this sense the Churches of all denominations should recognize in Sir Arthur Conan Doyle one of their best friends. This has, indeed, been pointed out in an excellent little work, entitled *Light in Darkness*, by a writer using the pseudonym, "A Catholic American," a work to which I have had the pleasure of calling attention in the pages of the OCCULT REVIEW.

Press and Cinema were not the least sensational among Sir Arthur's encounterings in his American lecture-tour, but he braved them all with success and good humour, conscious that his Adventure was none of his own seeking, but a behest of wise unseen Powers. Concerning which he writes in conclusion:

"Can I leave it so? If health and strength are given me, I will not leave it so; for if the choice were given me, I would in truth rather wear myself out in three years of such work than spend twenty years of comfortable but inactive age among my flowers and my books. So perhaps—but only perhaps—this book is but half written."

EDITH K. HARPER.

THE NEW ORDER IN EDUCATION: THE CHILDREN'S CITIES. By Heret, "The Rally" Publishing Department, 39 Maddox Street, London, W.I.

THIS "dream of the healing of the nations" by the author of *Discipline*, is by one who strives for an ideal and who, like Ibsen's *Master Builder*, sees its "Open Sesame" in the coming generation and hears it "knocking at the door of the old." "Heret" draws an elaborate scheme of the education of the future, she visualizes and describes its wonderful schools, the tender sway of its womanhood, its enlightened local councils.

The author is an embodied contradiction to the French pessimist who wrote that "Hope is the dream of a man awake."

I am not a materialist but a book like this makes me sigh with impatience and fret against a social system which leaves idealism in the prison-house of unfeasibility. Yet the ideal is ever fact's forerunner and its disciple, the pioneer of a new era.

REGINA MIRIAM BLOCH.

THE WISDOM OF THE ARYAS. By Allen Bennett. London: Kegan Paul, Trench, Trübner & Co. Price 2s. 6d. net.

THE substance of the six essays contained in this little book was given (the author tells us in his *Introduction*) in the form of lectures to a private audience; which, though sympathetic and intelligent, seems to have been composed mainly of the uninitiated, who were seeking to understand and appreciate the teachings of a Faith that was not their own, and that, in many respects, was alien from their religious prejudices and preconceptions.

This considerably enhances both the value and the interest of the book for the general reader. Despite the vast number of treatises on Buddhism published in this country (or, possibly, *because* of it!), the average Englishman still has anything but a clear notion of what Buddhism actually teaches, or of what, in these days, and under the complex conditions of civilization, it means to become a Buddhist, and to shape one's life according to the rules of one's new creed.

Mr. Allen Bennett—otherwise the Bhikku Ananda Metteya—was, as many readers of the OCCULT REVIEW will know, a Buddhist convert of long standing and experience, who tested the reality of his vocation by fourteen years' sojourn in a Burmese Buddhist monastery. Yet he retains sufficient sympathy with the point of view of his unconverted countrymen to be able to comprehend the indifference, or antagonism, which they feel towards the Gospel of Gautama; and this outline of its teaching shows an insight into their difficulties and an attempt to meet them on their own ground.

According to Mr. Bennett, the deepest truths of Buddhism are borne out by the most recent conclusions of modern science. A true Buddhist is committed to no puerile superstitions or obscurantist dogmas.

On the other hand, those who have been taught to think of Buddhism as the religion which "denies the existence of the soul and reduces God to a nonentity" will have to modify their judgment in the face of this profoundly spiritual little book.

G. M. H.

A MANUAL OF BUDDHIST PHILOSOPHY. By William Montgomery McGovern, Ph.D. (Oxon). Publishers: Kegan, Paul, Trench, Trubner & Co., Ltd. Price 10s. 6d.

DR. MCGOVERN has given us an excellent comparative study of the "relative philosophy" of the Sthaviravadins, the Sarvastivadins and the Yogacarins, the three greatest schools of Buddhism. He says the Buddhist "transcendental philosophy is completely unintelligible without a knowledge of the relative philosophy upon which it is based." This relative philosophy is the field covered by the sciences—physics, chemistry, biology, psychology, etc.—in the Occidental world, but in the East explored solely by the process of induction.

Having no experimental science as a basis for their philosophic excursions they erred, naturally, in many of their premises; nevertheless, it is astounding to Western minds, which know of only laboratory methods of investigation, to discover that centuries before the Christ Buddhist priests were teaching the atomic theory and the one source of all form—that is, that all matter was reducible to one substance. Their belief, however, in the constant creation and destruction of atoms is not accepted by modern scientists. As for their psychology, to build the twentieth-

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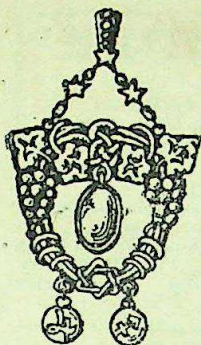
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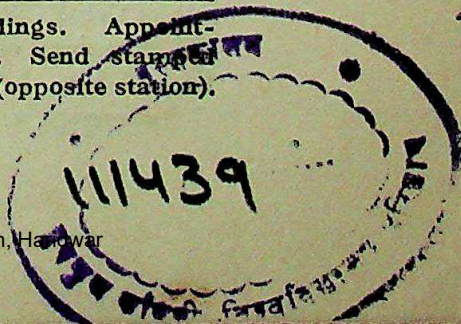
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